

THE BROTHERHOOD AND THE CHURCH





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CHARLES S. HOLT

THE BROTHERHOOD AND THE CHURCH

REPORT OF THE THIRD CONVENTION OF
THE PRESBYTERIAN BROTHERHOOD
OF AMERICA, AT PITTSBURG
FEBRUARY TWENTY-THIRD
TO TWENTY-FIFTH
NINETEEN-NINE

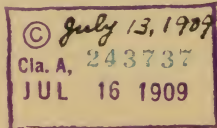


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THE PRESBYTERIAN BROTHERHOOD OF AMERICA



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PART I

The Presbyterian Brotherhood

CONVENTION PREPARATION, PROGRAMME AND PROCEEDINGS

The Third Convention of the Presbyterian Brotherhood of America was held at Pittsburg, Pa., February 23 to 25, 1909. The day sessions were held in the First Presbyterian Church, and the night sessions in the Exposition Music Hall. There were sixteen hundred and forty-eight registered delegates at the convention, and the night sessions averaged fully three thousand men in attendance.

For several months prior to the convention a well-organized committee of Pittsburg Brotherhood men had been actively at work in local preparations. Wide publicity was given to the convention announcements and programme throughout the church and in the local and national press.

The Local Convention Committee was composed as follows: W. F. Dalzell, chairman; James H. Gray, vice chairman; George D. Edwards, secretary; John E. Potter, treasurer; T. D. McCloskey and John S. Cort. The subcommittees, with their chairmen, were as follows: Finance, Ralph W. Harbison; Publicity,

T. D. McCloskey; Places of Meeting and Decoration, W. F. Dalzell; Transportation, John W. Clark; Hotel Accommodations, E. T. Jackson; Reception, Charles P. Lang; Ushers, William Gates, Jr.; Music, James Rae; Registration, John S. Cort; Information, Samuel F. Morton; Entertainment, Graham C. Wells. The amount raised and expended by the Local Convention Committee was \$3,721.62, and all bills were paid.

The National Council selected as the convention theme, THE BROTHERHOOD AND THE CHURCH, and arranged the following programme:

TUESDAY AFTERNOON, FEBRUARY 23

HUGH H. HANNA, INDIANAPOLIS, PRESIDING

(Making Ready)

3:30 PRAISE AND PRAYER SERVICE.

3:45 QUIET HOUR: PREPARATION FOR SERVICE. John Timothy Stone, D.D., Baltimore, Md.

4:15 COMMUNION SERVICE. In charge of Maitland Alexander, D.D., Pittsburg, Pa.

TUESDAY EVENING

CHARLES S. HOLT, CHICAGO, PRESIDING

(The Hour and the Man)

7:30 SERVICE OF SONG. Led by E. W. Curry, Pittsburg, Pa.

8:00 THE MAN FOR THE HOUR IN THE STATE. President John H. Finley, LL.D., New York.

8:45 THE MAN FOR THE HOUR IN THE CHURCH. Robert Johnston, D.D., Montreal, Canada.

WEDNESDAY MORNING, FEBRUARY 24

(Ways of Working)

9:30 SONG SERVICE.

9:45 BUSINESS SESSION. APPOINTMENT OF COMMITTEES.

10:00 REPORT OF NATIONAL COUNCIL. Charles S. Holt, President.

- 10:30 QUIET HOUR: PARTNERSHIP IN SERVICE. John Douglas Adam, D.D., East Orange, N. J.
11:00 OPEN PARLIAMENT ON BROTHERHOOD METHODS. Conducted by Andrew Stevenson, Chicago, Ill.

WEDNESDAY AFTERNOON

(Pulpit Leadership, America's Evangelization and Brotherhood Fellowship)

- 2:00 DEVOTIONAL SERVICE.
2:15 THE BROTHERHOOD AND THE SUPPLY OF MINISTERIAL LEADERSHIP IN THE CHURCH. President George B. Stewart, D.D., Auburn, N. Y.
2:45 THE BROTHERHOOD AND THE HOME MISSIONARY ENTERPRISE OF THE CHURCH. William Rader, D.D., San Francisco.
3:30 GREETINGS FROM PITTSBURG AND FROM OTHER BROTHERHOODS.
4:15 to 5:30 RECEPTION TO DELEGATES IN CHARGE OF THE BROTHERHOOD OF THE FIRST PRESBYTERIAN CHURCH OF PITTSBURG.

WEDNESDAY EVENING

(Brotherhood Ministry to the Unsaved)

- 7:30 SERVICE OF SONG.
8:00 THE BROTHERHOOD AND THE EVANGELISTIC OPPORTUNITY OF THE CHURCH. John F. Carson, D.D., Brooklyn, N. Y.
8:45 THE BROTHERHOOD AND THE FOREIGN MISSIONARY PROGRAMME OF THE CHURCH. Robert E. Speer, New York.

THURSDAY MORNING, FEBRUARY 25

(Brotherhood Extension and the Church and Labor)

- 9:30 BUSINESS SESSION. REPORTS OF COMMITTEES.
10:00 THE BROTHERHOOD AND THE SUPPORT OF OUR DENOMINATIONAL AGENCIES. Judge John M. Gaut, Nashville, Tenn.
10:30 THE BROTHERHOOD AND THE BREADWINNER. Associate Secretary Warren H. Wilson, Ph.D., New York.
11:00 THE PRESBYTERIAN BROTHERHOOD OF AMERICA: ITS PROGRESS AND OUTLOOK. Charles T. Thompson, Minneapolis, Minn.

THURSDAY AFTERNOON

(The Brotherhood, the Bible and the Boy)

- 2:00 DEVOTIONAL SERVICE.
2:15 THE BROTHERHOOD AND THE BIBLE. Professor Edward Mack, D.D., Cincinnati, Ohio.

- 2:45 THE BROTHERHOOD AND THE BOY. Principal William M. Lewis, Lake Forest, Ill.
3:15 OPEN PARLIAMENT ON BROTHERHOOD PROBLEMS. Conducted by Ira Landrith, D.D., General Secretary, Nashville, Tenn.
4:15 QUIET HOUR: POWER FOR SERVICE. John Balcom Shaw, D.D., Chicago, Ill.

THURSDAY EVENING

(The Call of Society and the Challenge of the Church)

- 7:30 SERVICE OF SONG.
7:45 THE BROTHERHOOD AND THE SOCIAL MESSAGE AND MINISTRY OF THE CHURCH. Josiah Strong, D.D., New York.
8:30 THE CHALLENGE OF THE CHURCH TO THE BROTHERHOOD. John McDowell, D.D., Newark, N. J.

The programme as announced was carried out in its entirety, excepting that the address of Rev. William Rader was given on Wednesday evening instead of at the afternoon session, Dr. Carson being prevented from coming to the convention through bereavement in his congregation. The vacancy in the programme on Wednesday afternoon was filled by Dr. Adam with a second devotional address.

The preparatory session of the convention opened on Tuesday, February 23, at 3:30 P.M., with Mr. James D. Husted, of Denver, presiding, in place of Mr. Hugh H. Hanna, of Indianapolis, who was unavoidably detained at home. The communion service, in charge of Maitland Alexander, D.D., assisted by thirty-two elders, was a most appropriate beginning of the convention, and its influence was felt in each subsequent session.

After the opening service Mr. Charles S. Holt, of Chicago, president of the Presbyterian Brotherhood of America, presided over the convention sessions, and Mr. Allan Sutherland, of Philadelphia, was elected recording secretary.

In pursuance of a vote of the convention the president appointed the following committees:

COMMITTEE ON NOMINATIONS

D. DRAPER DAYTON, Minnesota, *Chairman*
ELDON R. JAMES, Ohio
C. T. EDWARDS, D.D., Wisconsin
WILLIAM O. LAMONTE, Illinois
HARVEY S. MCLEOD, New York
W. H. WATT, Oregon
REV. A. M. BUCHANAN, West Virginia
DR. J. A. FLEMMING, Maryland
B. A. BOOKMAN, Illinois
REV. R. H. TAYLOR, Pennsylvania
DR. W. F. KING, Indiana
JOHN FULTON, Pennsylvania
VOLNIE S. POWELL, Iowa
REV. J. F. SHEPHERD, Missouri
W. I. MCNAIR, Kentucky

COMMITTEE ON RESOLUTIONS AND BUSINESS

J. FITHIAN TATEM, New Jersey, *Chairman*
W. D. BIGGERS, Michigan
CORNELIUS P. KITCHEL, New York
W. A. COOK, D.D., West Virginia
HON. JOHN T. MORRISON, Idaho
REV. W. E. BRYCE, Ohio
JAMES RATCLIFFE, Kansas
JOHN MURRAY, Colorado
JAMES H. GRAY, Pennsylvania
REV. E. H. MONTGOMERY, Indiana
W. E. COUFFER, Illinois
C. W. COKER, Iowa
SAMUEL S. MORSE, Missouri
PRESIDENT C. H. REMMELKAMP, Illinois
G. W. BULL, D.D., Pennsylvania

COMMITTEE ON CORRESPONDENCE

J. M. BARKLEY, D.D., Michigan, *Chairman*
W. M. HINDMAN, D.D., Ohio
LEDYARD COGSWELL, JR., New York
E. PALMER GALLUP, Colorado
H. N. FINE, Indiana
W. C. GENUNG, New Jersey
GEORGE D. EDWARDS, Pennsylvania
E. C. BELL, West Virginia
ROBERT E. ROSS, Illinois

The convention received the following telegram of greeting from the Men's Guild of the Arlington Avenue Presbyterian Church of Brooklyn, N. Y.:

Give convention Men's Guild's greeting. I Corinthians 16:13.

On Wednesday afternoon a reception was given the delegates by the Brotherhood of the First Presbyterian Church. Mr. W. F. Dalzell, president of the Brotherhood, extended a hearty welcome, which was responded to by President A. R. Taylor of James Millikin University, Decatur, Ill. A delightful musical programme was rendered, and the exercises closed with the serving of refreshments.

At the business session on Thursday morning the convention committees reported as follows:

REPORT OF COMMITTEE ON NOMINATIONS

Your Committee on Nominations submits the following names for membership of the Council to be elected at this convention:

JOHN WILLIS BAER, of California
WM. R. FARRAND, of Michigan
EDWARD D. IBBOTSON, of New York
J. FITHIAN TATEM, of New Jersey
GEORGE H. STONE, of Washington
A. R. TAYLOR, of Illinois
JOHN H. FINLEY, of New York

Also to fill the vacancy caused by the resignation of A. C. STEWART, of St. Louis, SELDEN P. SPENCER, of St. Louis.

D. DRAPER DAYTON,
Chairman.

The report of the committee was adopted.

REPORT OF COMMITTEE ON RESOLUTIONS AND BUSINESS

Your Committee on Resolutions and Business submits the following:

Resolved (1), That we, the Presbyterian Brotherhood of America, in convention assembled, hereby express our satisfaction and thankfulness at the increased activity of the local Brotherhoods in civic affairs.

We conceive it to be a cardinal duty of our membership to enlist and participate in every enterprise which aims to moralize business, purify government and awaken civic responsibility. We believe that no man can be a good Christian who is not fighting the battles of good citizenship.

We call the attention of the men of the church to the statement in the report of the National Council describing the results accomplished along these lines and also to the broad programme of work outlined for the future. We would vigorously emphasize the fact stated in the report that unless the church adequately deals with the questions of social duty now demanding attention she will be deserted by earnest men, while some other organization accepts the challenge and wins the victory. In tenement-house reform in our great cities, in the abolition of child and sweat-shop labor, in the case of dependent children, in the Americanization of the immigrants crowding to our shores, in the abolition of the saloon, in the nomination and election of proper officials and legislators, and in every other broadly Christian activity, the men of the church should lead.

We believe that this is the Master's work and that in doing it we are applying his teachings to the problems of modern life. Thus shall we help to establish the kingdom of God

among men, to do which is no less our duty than to bring men into that kingdom.

Resolved (2), That, if the way be clear, the Presbyterian Brotherhood of America would welcome a convention representing the men's organizations in all branches of the family of Presbyterian and Reformed churches in America, and the Council is authorized to coöperate with other bodies in plans toward that end.

Resolved (3), That the designation of the first Sunday in December in each year as Brotherhood Day be approved and emphasized, and that the local Brotherhoods be urged to use that day as an opportunity for the presentation of the aims, purposes and work of the Brotherhood.

Resolved (4), That we recognize the importance of work for boys and urge the prayerful attention of the local Brotherhoods to this work, and, under favorable conditions, the organization of local clubs or societies for boys; but we do not deem advisable the organization of a national Junior Brotherhood.

Resolved (5), That we approve the organization of presbyterial and synodical Brotherhoods as efficient means of carrying forward this movement, and that the question of the relation of the synodical and presbyterial organizations to each other and to the National Brotherhood be referred to the National Council for their consideration and their recommendation to the next convention.

Resolved (6), That in accordance with the recommendation of the Council the next National Convention be held in November, 1910, at a place to be chosen by the Council.

Resolved (7), That in the meantime a special effort be made to develop strong sectional meetings by synods or larger territories in various parts of the country.

Resolved (8), That where synodical conventions are held the synodical organization shall make arrangements for the meetings; but in territorial conventions the National Council shall appoint a committee including all members of the Council residing in said territory and the representatives of the synodical organizations therein as a special committee to act in conjunction with the local committee of arrangements for the convention.

Resolved (9), That we heartily indorse the movement for holding district conventions on the Pacific Coast at Los Angeles, San Francisco, Portland, Seattle and Spokane, and that the National Council be requested to coöperate by the appointment of a committee to act with the local committee to insure the success thereof.

Resolved (10), That we rejoice in the great and effective moral uplift which has come throughout our national life in the line of temperance, for which we are truly thankful to God,

and we hereby express our sympathy with all movements toward this end and urge upon our membership the spirit of coöperation with every reasonable agency for its extension.

Resolved (11), That we commend to the convention and to the entire membership of the Presbyterian Brotherhood of America the quarterly magazine of the National Council, "The Presbyterian Brotherhood."

Resolved (12), That the delegates to this convention be given an opportunity to help meet the expenses of the National Council for the ensuing two years and in coöperation with the Council be urged to secure contributions from the various Brotherhoods.

Resolved (13), That we express our sincere appreciation of the work of the officers and members of the National Council during the past year and our great gratification at the very efficient service they have rendered the men of our beloved church.

Resolved (14), That we recommend the earnest perusal of the report of the Council made at this convention as giving a most excellent summary of past experience in the work and future possibilities of the Brotherhood.

Resolved (15), That we express the sincere thanks of this convention to the pastor, officers and Brotherhood of the First Presbyterian Church of Pittsburg, for their generous and bountiful hospitality; to the General Committee of the Pittsburg Brotherhood for the complete and admirable arrangements, not only for the sessions of the convention but also for the comfort and pleasure of the delegates; to the organist and chorus and all others who have in so many ways helped to make the convention such an unprecedented success; and to the newspapers of the city for their accurate and detailed reports of the proceedings.

J. FITHIAN TATEM,
Chairman.

The report was adopted.

REPORT OF COMMITTEE ON CORRESPONDENCE

The Committee on Correspondence would respectfully report:

That nothing requiring response has come into its hands, and that no corresponding bodies to whom we might send greetings are at this time in session. It is matter for congratulation that such bodies have been heard on the floor of this convention, not in terms of formal correspondence, but by their personal representatives whom it has been our glad privilege to welcome to our sessions.

J. M. BARKLEY,
Chairman.

The report was adopted.

The Committee on Correspondence subsequently presented the following additional report:

Your Committee on Correspondence recommends that the following messages be sent, signed by the president of the convention:

TO THE PRESIDENT,
Washington, D. C.

The Presbyterian Brotherhood of America in session at Pittsburg sends its congratulations to you as you are about to lay down the heavy responsibilities of your great office. We are grateful to God for making you such a vigorous champion of public righteousness and private virtue, and for keeping you in safety to finish your work as president. And as you retire to private life, we invoke upon you the continued blessing of God.

HON. WILLIAM HOWARD TAFT, President-Elect,
Washington, D. C.

As you are about to assume the duties of the great office to which the will of God and the suffrages of the people have assigned you, the Presbyterian Brotherhood of America, sitting in convention in Pittsburg, invokes upon you the blessing of God, and pledges to you its earnest support in all matters that make for that righteousness which exalteth a nation.

The sending of these messages was enthusiastically approved by the convention.

In response to the message sent to the President, the following telegram was received:

WHITE HOUSE, Washington, D. C.,
February 26, 1909.

MR. CHARLES S. HOLT, President,
Presbyterian Brotherhood of America,
Pittsburg, Pa.

Am deeply touched by your telegram. Please extend my warmest thanks to the Brotherhood.

THEODORE ROOSEVELT.

At the session of the convention Thursday morning, subscriptions were taken for the work of the Council during the ensuing two years, which, supplemented by a collection at the night session, aggregated thirty-nine hundred dollars.

The number of registered delegates at the convention, classified by states, was as follows:

California	2
Colorado	3
Delaware	1
Georgia	1
Idaho	2
Illinois	62
Indiana	23
Iowa	12
Kansas	1
Kentucky	7
Maine	1
Maryland	8
Massachusetts	4
Michigan	25
Minnesota	6
Missouri	11
Nebraska	1
Nevada	1
New Jersey	34
New York	89
North Carolina	1
Ohio	168
Oklahoma	1
Oregon	1
Pennsylvania (Presbytery of Pittsburg).....	731
Pennsylvania (outside of Presbytery of Pittsburg)..	377
Tennessee	3
Virginia	1
West Virginia	59
Wisconsin	7
Canada	2
China	1
Siam	1
Syria	1
Total	1,648

PART II

DEVOTIONAL ADDRESSES

PREPARATION FOR SERVICE

BY JOHN TIMOTHY STONE, D.D.

About one hundred years ago, many remarkable men were born, men whose lives have meant much to the world of letters, science, statesmanship and religion. Among these, in 1813, Robert Murray McCheyne, was born in Edinburgh. A strong student from childhood, a popular man among his fellows in academic halls, occasionally enjoying right scenes of gayety even in divinity halls, he entered his ministry determined to prepare his soul constantly and effectively to do the full work of the Master. He studied the lives of God's chosen workers, as recorded in Scripture. He read the memoirs of men like Martyn. He listened to the burning words of Dr. Chalmers. At Stirling he heard Dr. Duff's appeal for India, and his heart cried out, "Here am I, send me." Being asked his view of diligent preparation for the pulpit, he replied with Ex. 27:20, "Oil . . . beaten for the light, to cause the lamp to burn always." His work at Dundee was marvelous. "Often upon waking, he sang a psalm of praise as he arose, to stir his own soul." "His incessant labors left him little time except what he spent

in the direct exercise of devotion." His constant prayer was, "May God make the word fire!" We read in his diary, "I must try to go to bed early on Saturday that I may rise a great while before day." These early hours of prayer on the Sabbath he endeavored to observe all his life.

But in March of 1843, he died, scarce thirty years of age. His life had warmed all Scotland; the force of his character is alive to-day. The volume of his life and letters is one of the most sacred and powerful in spiritual biography.

This man answered the question before us to-day. Preparation for service? Wisely do we consider this theme before we enter upon the discussions of this great convention. Service without preparation is like utterance without thought. The spirit of God is with us as we pause to seek him, and know his leading.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the
word;

Truth forever on the scaffold, Wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim un-
known,

Standeth God within the shadow, keeping watch above his own.

We are men in a world of men, but we are more. We are Christian men, and we have met together in the name of Jesus Christ to learn of him. To study, to plan, to organize, to act, without his mind, his heart, his purpose, his co-operation, will result in the "sounding brass,

or a tinkling cymbal." The men of the church of Christ have never faced graver conditions, vaster opportunities, more definite responsibilities, than to-day. Method, equipment, means, coöperation exist. The spirit of service, enthusiasm and brotherly love lives. The citadel of righteousness has transferred its armament to far-reaching seas, and the army of home-defense has become the navy of world-advance. The forts have shared their guns with the fleet, and the religion of Christ is plowing the far sea, and aiming her guns against the walled coast lines of heathendom, superstition, cruelty and ignorance. These vessels of ultimate peace are not manned simply by professional pilots and captains, but thousands of laymen now parade the decks, trained in various academies and coming from various climes.

But what of the result? Motion and action are not enough. Blank discharge means noise and confusion. Aimless discharge means ridicule and defeat. Powder and ball, armament and men, enthusiasm and confidence, all these in themselves cannot avail. Even purpose, plan and perseverance are not sufficient in themselves. The power of control and victory lies in the life of the Leader, in the spirit of the great Man who commands. But also in absolute obedience to the great Commander. We may not see his chart. We may not gain his vision. We may not know his end. We hear his voice. We receive his command. We do his will. Prep-

aration is first quiet submission to him, then service, unflinchingly true, faithful to the very end.

How have the great men for God prepared for service? Let the eleventh chapter of Hebrews and other scriptural records answer. Abraham, ridiculed and alone, went out from the land of his fathers and his inheritance, not knowing whither he went. His was a life of faith, for God had prepared his heart.

Subtle, unstable Jacob prepared for the princely life of Israel when he tenaciously clung to the angel of God as they wrestled throughout the night on the bank of the river.

Joseph, the poor castaway, drawn from the pit by his brethren and sold to the Ishmaelites, prepared his heart for the saving of his nation amid the trials and disappointments of Egypt. Luring personal temptation could not tempt him from his preparatory course for God's great academic service!

Moses, the young marvel of the Egyptian court, signally trained as a warrior, scholar and man of affairs, could not use his preëminent gifts to lead out God's people until driven into the wilderness for forty years. His heroic soul must be prepared to wield God's power rather than to utilize the best accomplishments and training of the world.

Gifted Saul was rejected and David was chosen—why? Because the lad nurtured on the hillsides of Judæa had learned faith and confi-

dence in his God, and was thus prepared for service. The rejection of Saul's armor was typical. The crude sling of the shepherd boy accomplished where the skilled warriors of Israel were overcome in the presence of the boastful bravado of Goliath. The clanking of that rejected armor was the echo of God's voice refusing worldly efficiency in place of dependent faith.

And what of Daniel? First, the youthful Daniel, with his three companions, refusing to eat of the king's food; then the aged Daniel schooled in all the training of the great Babylonian court, tempered as the steel that severs every opposing blade, loyally thrice kneeling with his windows open toward Jerusalem, knowing that the eavesdropping enemy sought this very occasion for witness against him.

John the Baptist prepared the way for the Master, but God prepared him, as in the desert he learned the communion of prayer and the companionship of the Most High.

And how did the Lord Jesus Christ himself prepare his chosen men to do his will? A large share of those three years was spent in the training of the Twelve in the wilderness, in the woods, on the Mount of Olives, in the temple. Out into the night, frequently he withdrew from all that he might pray for them, and for his kingdom, and he prayed with them, and talked with them. "Did not our heart burn within us, while he talked with us by the way?" His words of

counsel constantly gave them the secret of effective service. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." "For without me," he told them, "ye can do nothing."

In those last days before the crucifixion, these were the words he spoke to them: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The "Lo, I am with you alway," of his last command, gave the secret how fully and completely these early apostles followed his direction.

Read the first chapters of The Acts, and see how they followed in their preparation for service. Luke tells us that just before he ascended he said, "But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me in Jerusalem, and in

all Judæa, and in Samaria, and unto the uttermost part of the earth."

After the ascension they went into an upper room, these disciples. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." "When the day of Pentecost was fully come, they were all with one accord in one place." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The marvelous Peter was prepared to do God's work. Peter, the weak and fluctuating coward of a few weeks before, is now the first to stand upon his feet with the Eleven, and lift up his voice for Christ. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost."

The early disciples continued daily with one accord in the temple, "praising God, and having favor with all the people." "And the Lord added to the church daily such as should be saved."

Told later not to preach in the name of Christ,

their preparation was such that they could say, "We cannot but speak the things which we have seen and heard."

Stephen was a man filled with wisdom and the Holy Spirit, a man prepared by God in his inner life. His marvelous gifts and eloquent preaching resulted in so stirring the hearts of men that they mobbed him and stoned him to death. This very exhibit of trained, devoted, faith, must have prepared Saul of Tarsus for the marvelous vision on the Damascus highway.

This Paul gained the preparation of soul that the universities of Asia Minor could not give. This learned scholar was soon afterward to be the champion of all the East for Jesus Christ. How did God prepare this noble soul—the scholar theologian and general of organized Christianity? When Saul of Tarsus heard the Saviour answer his question, "Who art thou," with the words, "I am Jesus whom thou persecutest," he said what every honest believer will say, "Lord, what wilt thou have me to do?" But his preparation for that service he himself affirms. "I was not disobedient unto the heavenly vision." "Immediately I conferred not with flesh and blood." Arabia became his school of preparation. His intellect was not sacrificed, but consecrated at the throne. In the silence and quiet of that throne of grace, as he plead in his letter to the Roman church, so he pleads with us. "I beseech you therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

If we are to prepare for Christian service, we need the heavenly vision, but we must not in this convention confer alone with flesh and blood. In prayer we shall find God revealed to us by his spirit in the life and words of Jesus Christ. We need first, inspiration, and here we shall find it.

Inspiration means vision, extension, expanse. It means possibility.

With Carey, that vision will give to us the power to

Expect great things from God;
Attempt great things for God.

This power of prayer will give to us meditation. We will seek the word of God and then, hearing his voice and his direction, we will have no place for thoughtless criticism of God's word, but will find testimony and direction in God's word.

I stood one day beside a blacksmith's door,
And heard the anvil ring the vesper chime,
Then looking in I saw upon the floor,
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all those hammers so?"
"Just one," he said, then said with twinkling eye,
"The anvil wears the hammers out, you know."

And so methought the anvil of God's word
For ages skeptic blows have beat upon,
And though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone.

Meditation will result in clear thinking, and clear thinking will result in sympathy, coöperation, discrimination, application and sincerity, for "Thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom."

We will gain information. We will carefully study that we may present the truth aright. We will deal with facts instead of fiction. We will study to show ourselves "approved unto God." We will be open with all fairness to suggestion and consultation. Our conversation and companionship will add to our information, and experience will finally result as we learn.

We will have common sense. The Bible says, "If any of you lack wisdom, let him ask of God," and in prayer we will learn divine sagacity and sacred wisdom. Well balanced for God, we will not fall, through indiscretion and carelessness.

Such preparation will give to us purpose in the very beginning of our work. Purpose, which has the very assurance of conviction, a faith ever living and ready. "Now faith is the substance of things hoped for, the evidence of things not seen." Stability, fortitude, victory must result! But is our preparation complete?

No! Prayer is not merely a concrete expression. Prayer is the living communion of the

soul with God. In the closet with Christ. In the sanctuary with Christ. The prayer in the sanctuary cannot be strong unless the prayer of the closet is a living power. But not only in the closet and in the sanctuary, but in the home, on the street, in life's common places. Any time, always, everywhere. In him we must "live, and move, and have our being." If we are to be prepared for service our communion with God must be vital and complete.

Our saintly Rutherford said: "I urge upon you communion with Christ, a growing communion. There are curtains to be drawn aside in Christ that we never saw and new foldings of love in him. I despair that I shall ever win to the far end of that love, there are so many plies in it. Therefore, dig deep, and sweat and labor and take pains for him, and set by as much time in the day for him as you can. He will be won in the labor."

Again McCheyne said: "Study universal holiness of life. Your whole usefulness depends on this. Your life preaches all the week. If Satan can only make you covetous, a lover of praise, of pleasure, of good eating, he has ruined your service. Give yourself to prayer and get your thoughts, your words from God."

In 1867, General Gordon wrote to his sister: "I am more than ever convinced that the secret of happiness and willingness is in the indwelling of God. . . . If we aspire to hold in the power of the new life we must cast away all hindrances,

and it must cost something of real value. We aspire to a closer and lasting communion with God, which is a high aspiration, but it needs much sacrifice. Do not think that all who aspire at close communion arrive at the same without parting with the eye of their personal comfort in many things. It is as self is given up, so a man is holy."

This communion must be based upon our love to him. Forbes Robinson writes: "I do not pray so much because my reason bids me, as because my affection forces me. I find in him one who knows me through and through, and I find comfort in pouring out my soul to him, in telling him all, much that I dare say to no one else. In letting him sift the good and evil I cannot help trusting him."

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

We are about to sit at the table of our Lord. It is his table. We are the men of his choice; the guests about his board. We are to break bread with him. By faith, we are to look into that face, upon whose brow the scars of the thorn crown may now be seen. The pierced hand passes to us, through his servants, the bread and the cup, his body broken and his blood shed for us. Are we to recognize him, and call God "Father," and call his Son our "Saviour, Brother and our Friend"?

Will you and I stand silent as with Christ,
Apart from joy, or fear of life, to see by faith his face,
To look if but for a moment at its grace,
And grow by brief companionship more true,
More nerved to lead, to do, to dare to do, for him at any cost?

Men of the Presbyterian Brotherhood of our far-reaching country, if we are to be prepared for service, we must be prepared by God, with God and in God. We must be prepared by abiding in Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will." With all the manly fervor, with all the rugged hardihood, with all the intense zeal, with all the wise executive of our best selves, we must prepare to act at the throne.

Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right!
On, let all the soul within you
For the truth's sake go abroad.
Strike, let every nerve and sinew
Tell on ages, tell for God.

But we must strike with the power of God, and that power must be the living communion of our hearts with Jesus Christ. Thus may we be prepared for service.

Spirit of God, descend upon my heart;
Wean it from earth; through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

Teach me to love thee as thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and thy love the flame.

COMMUNION ADDRESS

BY MAITLAND ALEXANDER, D.D.

We come this afternoon face to face with the Master and with his great promise sounding in our ears, we come in response to his call to claim the world for his kingdom. There are many incentives given us for our work. There is the great call of the work itself, there is the great call of the Master of men, there is the call of the masses of men who are living around us without God and without hope in the world—these things call us and stimulate us; nay, they even thrust us into the work, and we find that if we desire to get the right view of the field and to get the right feeling in our hearts, we shall be constrained to come to the cross. It is at the cross alone a man himself can get right with God. It is at the cross alone that men can see with the eyes of the dying Redeemer the great drift of men toward sin and in sin. The only place where a man can make that love of which Dr. Stone has spoken this afternoon to kindle and burn in his heart is the cross. When you come here to this city to plan for our church and for the work of our beloved Master, to lay hold if you may upon the great things which are demanded of us as an arm of his church, it is the cross which will give us that high incentive

for sacrificial service which we so much need. When God finished wrestling with Jacob at Peniel, he said, "Arise, go up to Bethel," the place where he had first seen the angel ladder, the place where he had first seen the face of his God and where he had sworn to his eternal covenant. And in a like manner God says to us this afternoon that Bethel is insufficient but Calvary is all sufficient. The word he speaks to you and to me is, "Arise, and go to the cross," where first we knew the forgiveness of sin, where first we knew the love of God, where first was kindled the joy of salvation, where first we experienced the peace of God which passeth understanding. Do you want to work as the Master is working? Do it with the spirit of the cross. Do you want to love men as he loved them? You must come to Calvary. If I could make the service for you and myself this afternoon what I pray it may be, it would be this, that it may be the personal surrender of the heart of everyone to Jesus Christ; that by this cross, by his precious blood, by his spirit of self-immolation and sacrifice, by the love of our Lord to his own work we may be like him. We may give our lives wholly for him.

PARTNERSHIP IN SERVICE

BY JOHN DOUGLAS ADAM, D.D.

PRESIDENT HOLT.—The keynote of the convention at Indianapolis was enthusiasm and inspiration, at Cincinnati, practical suggestion. It has been our hope and plan that without losing either of these elements, this convention might be chiefly characterized by a spirit of devotion. To that end, instead of confining our devotional exercises to the opening of the morning session when attendance is apt to be scattering and attention divided, we have put into the very heart of each day's programme a quiet-hour address by men specially chosen for their spiritual power. And as we have already reminded ourselves that even the routine work of the convention is the King's business, so we do not turn aside for devotion, but only climb a little higher on the same road as we listen to Dr. John Douglas Adam, of East Orange, New Jersey, on "Partnership in Service."

DR. ADAM.—The theme upon which it is my privilege to speak to you is partnership with Christ in service. Consequently, the emphasis of our thought must gather round the inner vital relation to our living Lord. As Christian men we are the outward expression of the plan and

purpose of Christ. We are the instruments in the world of his achievement, and as such I wish to speak of four great facts that gather round the idea of our relationship in service to our Master.

The first thought to which I invite your consideration in this great attitude of partnership with Christ, is the thought of surrender. It seems to me that this word has become terribly hackneyed in our day. We are apt to think of a certain few things that men have given up by popular evangelical consent, and because a man has done this it is superficially said he has entered into a surrendered life. This is trifling with a great idea. I read awhile ago an article by Watts-Dunton, one of the greatest literary critics. The article was on Shakspeare, and he took the opportunity to say that writers of fiction were divided into two great classes, those who used their imagination and those who were used by their imagination. It was a subtle distinction and he said that those who are used by their imagination were men like Homer and Shakspeare, and that lesser men used their imagination; and I thought as I read, how true of every department of life. There is the politician who uses political ideas for his own ends, and there is the statesman who is used by political ideas for national and universal ends. There is the man who uses ideas for his ambitions, and there is the man who is willing to let ideas become the passion of his life that he might further

the cause for which he lives. That is surrender. It is not to try to use Christ for your church or your Brotherhood, but to let your church or your Brotherhood be used by the power and the purpose of the Son of God. That is surrender. For, remember, surrender implies that Christ is the general in this campaign of service. He has left the work to us, but he has not left the plan. He holds it in his own hand. It is only omnipotence that could unfold it. It is only he who could lead men in the strategic points of its unfolding. It is only a general who, by the education of a tactician, can direct a vast army, battalion by battalion. And when we think of the kingdom of God upon earth, with all its vast problems, nation to be joined to nation, century to century, where are the men who can grasp the plan for such an end? We are thrown back upon the great fact that our living Lord has the plan in his own hand, and with our petty views of surrender we do not begin to enter into his purposes until

We lie in dust, life's glory dead,
And from the ground there blossoms red,
Life that shall endless be.

Surrender is the first thought of partnership with Christ in service. Not the surrender of merely giving up two or three trifling things, but the abandonment of life to the aims and ends to which Christ has called us. When we surrender in this sense, then Christ undertakes the

responsibility for some things with which some of us are burdened. Christ has sworn to take care of the surrendered man's soul and he need not worry about it.

You remember what Wilberforce said to the woman who asked him during his great campaign against slavery, "Wilberforce, are you thinking about your soul during these days?" And he said, "I had forgotten that I had a soul." That might be irreverent flippancy, or triumphant faith, and those who knew him knew it was the expression of faith. He committed his soul to Christ. Many men spend much time thinking of their souls' development. Our souls' development is a by-product. Christ has undertaken that problem. Our business is to worship, to serve and not forever be taking the temperature of our inner life, wondering how we feel spiritually, if happy or sad. Spiritual development is a by-product. Not only will Christ take care of our souls if we worship and serve him, but he will take care of our influence. There are a great many Christian men who spend sleepless nights and ruin their power by worrying over their influence; and there are many who take up an artificial attitude to others because they are worrying about their influence. They wonder if they are making an impression and in this attitude of mind become self-conscious and consequently weak. It matters not whether it is the consciousness of one's good self or bad self. All self-consciousness is weak-

ness. If the Apostle Paul had worried over his apparent lack of influence it would have broken his heart. And the apparent lack of it breaks many a man's heart to-day because he carries the burden of it. But Jesus Christ undertook to care for the influence of Paul, and we know how gloriously he did it. If you cannot destroy a grain of sand, do you think you can destroy a man's influence by intrigue or belittlement when the sacred thing is in the grasp of Almighty God? Never! God will carry every surrendered man's influence on into the future, according to his promise. So much for the idea of surrender.

The second thought in partnership with Christ in service is companionship. As surrendered partners with Christ we are his companions. It is not enough to have Christ as a memory. There are a great many Christian people who think of Christ only in the Gospels, but remember that Christ is not imprisoned in a segment of history, and the memory of Christ is not enough to keep us. The glory of mediæval Spain cannot keep Spain to-day. The memory of the intellectual and artistic brilliance of ancient Greece cannot make Greece great to-day. Christ as an ideal is not enough. I hear a good man say, "The Sermon on the Mount is enough for me." Well, it is not enough for me. I need something more than the Sermon on the Mount. It is possible for an ideal to be so impressively transcendent as to make it absolutely impos-

sible of realization. I go into the Vatican and see the great creations of Raphael, some of the finest conceptions and some of the most perfect artistic productions the world has ever seen. Does that make me an artist? The very power of the work almost paralyzes my aspirations. The regions round about the highest mountain peak of the Himalayas, Mount Everest, present the most magnificent scenery in the world, and yet no human foot has ever trodden its immaculate summit. So the Sermon on the Mount is too much for me. What I need is some one who will help me to realize it in some measure in my life. I need a helping hand and a companion as well as an ideal. Christ as an ideal will never save America. We need the companion Christ and, brothers, he is here. As an actual fact he is here this morning. This is no exaggeration. This is no poetic expression. There is no such thing as distance in the spiritual life. Christ is here. The soul knows no distance. He is in our midst at this moment with all his love and power as really as when among his disciples long ago. And this is the heart of Christianity. He walks with us through the hours of the day, moment by moment. It is the comradeship of Christ that is the soul of the church and the inspiration of all her achievements until the end of days. Oh, the thought of it! That Lord who died and rose is here. What should that mean in life? It should mean two things at least. It should mean that every

Christian man who lives under the power of his presence should live a satisfied life. We should show to the world that we are satisfied from within and not from without. Until Christ himself fills our cup from within we can never make an impression on the world for him. Does Christ satisfy you? You can only give to the world the overflow of your own cup, nothing more.

Another thing, if we are the companions of Christ, in so far as we become his companions, we shall be free from discouragement. Of course, we are human and his presence is sometimes eclipsed, eclipsed by various causes; but in so far as we are able to realize his immediate presence we are free from discouragement. What is discouragement? Discouragement is disillusioned egotism. Discouragement is inner bankruptcy, imagined or real. Discouragement comes when a man has reached, or thinks he has reached, the end of his inner resources; when his capital is eaten up he is discouraged. No man ever comes to an end of his moral and spiritual capital who lives a daily life of communion and fellowship with the Lord Jesus Christ, and in so far as we realize that—of course, again I say we are human, and we experience moments of eclipse—but in so far as we realize the Master's presence we become conquerors over discouragement. There is no harder blow to the cause of Christianity in the world than for the world to see a discouraged

Christian worker. It matters little how triumphantly you can proclaim the deity of Christ from the intellectual point of view, if your life is discouraged you have parted with the supreme argument in favor of Christ.

The third thought of which I would speak is appropriation. In the attitude of companionship with Jesus Christ for service we appropriate from him. There is no activity without appropriation. Go into the steel works. All that industry would be silenced if there was no ore in the mine. They must appropriate the material before they can work it over. So, too, a man must eat and sleep before he can work. People talk about there being a need for ethical revival. There is vast need, and I think we are having it. But let me remind you that no ethical revival can be permanent and deep until it has been nurtured by the grace of God. Those who say otherwise do not know the history of Christianity in the world nor the history of the growth of moral ideas in the world. There must be appropriation from God of his grace before we can transform it into outer moral reality in the world. Man can create nothing. Just as the dry and trampled sea beach receives the music of the incoming tide and is cleansed and renewed by it, so our souls, sin-stained and saddened, find absolution and cleansing by the tide of the love and grace of God as we appropriate it through Christ, and that is the basis of our activity. In the attitude of companionship with

Christ we appropriate what God has to give us. That is the one great truth which, in my judgment, is in Christian Science, that has had such a vogue in our day through the New Thought and other movements. That behind man and around his life is omnipotent power in which he may rest as a boat rests on the bosom of the ocean, and that is New Testament truth, and it belongs to us to appropriate it. The grace and power of God to live, not in our feeling, not in our physical foods, but to live in peace and triumph because there is an ocean of spiritual reality which surrounds us. If we only believe it this morning in spite of our weakness there is around us everlasting strength that nothing can break. Therefore, in companionship with Christ we appropriate from him the strength, the forgiveness which he yearns to communicate.

The fourth thought in connection with our theme is outward expression. In our partnership with Christ we must give outward expression to his plan and purpose; we must give concrete reality to what we appropriate. Remember that noble impulses with our souls are not a final sign of our spirituality. Our noble impulses are God's until we make them ours by transforming them into life. I have no right to congratulate myself and say I had glorious feelings at the convention. Those glorious feelings are the Lord's. This convention will be great and strong not by what we hear but what we do as a result of it. The great business of a

Christian man's life is to translate the purpose of Jesus Christ into common things. The modern sculptors do not work in marble as Michelangelo did in his great statue of Moses. I am told the sculptor in our day spends his genius on pliant wax and the stonecutter immortalizes the genius of the sculptor. It is the stonecutter not the sculptor who gives permanence to work. The sculptor gives the idea, the pattern. So is it in life. Jesus is not working on the outside of things. He is working on the wax, the impressionable inner life. He is working on some of us at this moment. Shall we give concrete objective reality to his inner work in the common things of life? Shall we turn Christ's soft impressions into marble? That is the supreme question. It is this mixture of Christ's purpose with common life that is everything. It is not paint and canvas that makes a picture great. The thing that makes the picture is the mixture of personality with the physical element. That is what makes a bridge great, because it is the mixture of iron and mathematics. And the men who put the visions and overtures of Christ into this Brotherhood will make it great, as it incorporates the plans of Christ through willing men in common life for the kingdom of heaven on earth. We must incarnate the ideas of Christ in coöperation with others. That is why we have a Brotherhood. There was a meeting of various Christian denominations in this city on Monday evening, a

forerunner of this convention, a beautiful manifestation of interdenominational courtesy at which reference was made to the Federation of Protestant Men's Brotherhoods. From the report of the meeting which I read, a layman of the Catholic Church said, "There is religion in coöperation." That is the note to be struck. Individualism in service is selfishness. If Christ is a general he must bring us together in service. The Catholic Church has won the respect of newspapers and politicians because she is substantially a unit in her purposes. And it is the need of Protestantism at this hour that we shall be under the dominion of Christ for united efforts. Not for your Brotherhood nor mine, not for my scheme nor for yours, but for Christ's great plan. It is not to swell your membership. It is to fall at his feet and say, "How can we as a Presbyterian Brotherhood enter into our true place in the great campaign for the triumph of his will in the world?"

The great need of the moment is statesmanship in Protestant Christianity for interdenominational achievement. Not only should we have a Board of Home and Foreign Missions in our churches, but we should have a board just as real for interdenominational relationship in service. It is in the attitude of concrete service that we shall find one another. I have heard firemen in a fire-engine house discussing the right and wrong of certain fire appliances. Presently the gong rings and the discussion is

ended. They are off to serve. Let us not make union a fetish. Union is a by-product. It is not an end in itself. It is an incident, ultimate and inevitable, in the attitude of a passion for the kingdom of God. God send us some statesman, not to glorify denominations, but to help us stand faithful where the Lord Jesus Christ may place us in the great army of God, all one body we, until Christ shall see his plans for the world realized through the fidelity of surrendered lives.

PRESIDENT HOLT.—I now have the great pleasure of exhibiting the silver lining—perhaps I should say the golden lining—to the cloud of disappointment which has come over us in missing Dr. Carson's address. As announced, he is unable to be with us by reason of sudden and overwhelming bereavement in two families of his parish, from whom he does not feel at liberty to be absent at such an hour. Those who heard Dr. Adam's magnificent address this morning must have felt that they were in the presence of the strong wind, and the earthquake, and the fire, and the still small voice; and the Lord was in them all. At a cost to himself which we can hardly appreciate, Dr. Adam has consented to address us again this afternoon, and will now speak to us on "Christ's Appeal to the Christian Man."

CHRIST'S APPEAL TO THE CHRISTIAN MAN

BY JOHN DOUGLAS ADAM, D.D.

DR. ADAM.—It was my privilege to speak to you this morning upon the subject of partnership with Christ in service. I would like at this time to speak to you upon the subject of Christ's appeal to us as Christian men in carrying out our part of his work. If Christ is the senior partner in this great undertaking where, then, is his point of contact with our personality? How is he to get the best out of us as his instruments of activity in the world? How does Christ grip our lives for the carrying out of his purpose?

John Wesley observed that it was possible for a man to live a good life, to pass the bar of public opinion unscathed and to do some good, and yet not to have enough power to lift another life to better things. Now Christ has a certain work to do in the world which can only be done by power, and power is realized by the fulfillment of conditions. Nature is absolutely exact. Because you think it is cold enough to be freezing that does not make water freeze, not until the mercury reaches the point of freezing does it take place. The engineer might think it was time for the water to boil in the engine, but not

until the water reaches the boiling point does it turn the water into steam. So that principle obtains in the spiritual realm. It is only when we pass the point of spiritual surrender that spiritual power will manifest itself. There is an inevitableness, an arbitrariness in the laws of the spirit world operating in souls just as exact as the laws which operate in the condensation of water. And in so speaking we are in no wise dishonoring the spirit of God.

Christ appeals, first of all, then, in order to grip men, in order to give them power for the carrying out of his purpose, to the elemental in man. Christ tries to get a grasp of the elemental in man. Men live in layers, there are so many strata in our inner lives. Most men live on the upper layers alone. That is to say their living does not spring from the deeper depths of their being except in great moments of sorrow or joy. I can imagine a man in time of great sorrow saying: "There are powers in me I never knew. There are energies in my soul which I never believed." It means that the elemental man has been struck. The larger realities of his being have been reached. Something has broken the upper crust of life. That is what Christ is after in his men. He cannot do much with us until he breaks the upper crust and gets down to the elemental realities that lie in our nature. And when he grips us there we begin to realize the richness of our being, we feel currents and tides in us of which we had no sus-

picion. But in order to get down into the elemental region Christ often meets with an obstruction, and that is why men are sometimes unwilling to get down to their elemental selves. There is an obstruction which they are afraid to touch. For example, Abraham was told to stay in the land of Canaan, but he went to Egypt. Ninety-nine men out of a hundred would have told him he was right, but Abraham knew in his soul that he was wrong. While Abraham was in Egypt he lived a superficial life, and not till he came back to the true path of his life did he live his life of elemental reality. Jacob was a prosperous young man. He went far from home and made money, but he was haunted by religion. Religion had got a grip of his heart, but only when he faced the brother whom he had wronged did spiritual reality come to Jacob's life, which had been absent for twenty years, and the man began to live amid the central truths of his being. It is possible for a man to live the superficial life without breaking into the inner depths. The transition from the surface to the inner depths may mean humiliation, the opening of a door in the life that had been closed for a generation. A painful operation may be necessary. Christ can get hold of that part of our inner life through which he transmits his power. We come up to that point and recede from it as the tide comes upon the beach and then goes back again.

The second thing I would mention is that

Christ appeals for concentration of mind. Whenever Christ takes hold of a man's life thoroughly the first thing that happens is that Christ endeavors to concentrate that man's mind. No man can live a spiritual life whose mind has not concentration. He may pray all day long. He may read the Bible and understand the Bible, but unless he has the power of mental concentration he is a weak man. The first thing that Christ emphasizes is that our minds shall bend to his purpose through us. Concentration is the pulse beat of character. Concentration upon what? Upon his will. And when we thus concentrate we find two forces in collision, our baser inclination and the will of God. Just as the force in a bird's wing has to contend against gravitation, so must the will of God in us do battle against inert moods. The will of God is in us every moment seeking to capture the whole of our life. The battle between God and self comes in the early morning. Shall it be the newspaper or prayer? The act of concentration upon the will of God is immediately beset by seductive influences; for example, it is beset by curiosity. Whenever we concentrate our minds upon the will of God, even at this moment, the temptation comes to supplant our concentrated thought by some idle curiosity. Who rang the bell? What is in the mail? What is in the newspaper? Curiosity draws a man away from the path of power in Christian life, and whenever we surrender to

an unsanctified curiosity we have broken the spell of Christ's control in our lives. Concentration of thought is tempted by thoughts of self-pity. Whenever a man becomes concentrated upon the will of God there is the sheepish cry of his own lower nature, "Do not press me so hard." We have heard the voice again and again, and our cry to the cry in us is, "It is good for a man that he bear the yoke in his youth." Another temptation is that when we concentrate the mind upon the will of God it is beset by the thought of consequences. The thought of the consequences of a step which we know to be right is worldliness. Worldliness wants to see the consequences of a right step before it is taken. But if I know that the next step is right, I have no right to want to see around the corner. That is the essence of worldliness, and I have not been possessed by the heroic spirit of Jesus Christ until I am willing to let every step be guided by his wisdom who is the general of the campaign.

Third. Christ appeals for worship. I do not use this word worship in a conventional sense. There is a temptation for men to substitute work for worship. There is a temptation to substitute worship for work. There are men who never pray as they ought, and there are men who never work as they ought. There is, of course, a real place for work and for prayer, but it seems to me that we must try to lift our idea of prayer to a higher level. What is

prayer? It is an instinct of the soul. A man tells me he doesn't believe in prayer. It is not so much a matter of belief as it is a matter of instinct. You might tell me that you do not believe in the tide. It does not matter whether you believe in it or not, it is going to flow, and prayer is the eternal tide in the soul of men toward God. But still I think we have degraded the idea of prayer. So many Christian people do not enjoy prayer because they are always begging from God. That is not prayer, it may be largely egoism. It is possible for a man to spend hours in prayer and simply accentuate his self-consciousness. I have known men who have prayed a great deal and in two or three instances they were very difficult people to get along with. Why? Because their earnestness was self-centered and all their praying was in behalf of their own lives. Paul did not ask people to pray for him. He asked them to pray for his work. And we, too, must observe proportion in our prayers. To pray for ourselves is not the first thing by any means, and that is why I say so many people do not relish prayer, because they strike the wrong note; it is self-centered. The first element in true prayer is adoration, it is to behold the glory of God in the face of Jesus Christ; glory, that is the highest attitude of the soul. A large number of us have moved away from the true place of emphasis in worship, and Christ calls us back to worship. It is by beholding him we are

changed into the same image from glory to glory. Let us learn to spend time in the worship of our Lord when we ask nothing. Prayer should be the outlet of the soul, in quietness adoring the wonders of the love of God in Jesus Christ. That attitude will bring us much more of an answer than many of our petitions to be made better. It is in that way Christ makes us better. It is by indirection the great gifts of God come. The man who seeks happiness directly never gets it. The man who forgets all about happiness is the one who gets it. It is the man who forgets his soul's needs whose soul is enriched as he contemplates the unspeakable glory of Christ. God calls for worship. Let us learn, brothers, to stop praying all the time for ourselves in that painfully self-conscious attitude of personal advantage, and think of the love of Christ and the vast needs of other people.

After adoration thanksgiving comes before we pray for ourselves. No man can give thanks without having a memory, and no man can give thanks without being contented, and no man can be contented without being happy. That is psychological fact.

But Christ also appeals for heroism. Christ cannot carry out his undertakings until we have responded heroically. Christ never appealed to selfishness in any man; Christ always respected man, had faith in man. He saw the sin in man as no other did, but he also saw the elemental possibility, the splendid foundation for spiritual

power that lay buried in human lives. Christ appeals to the heroic always, for what is difficult to do, and is it not this which has always won the splendid responses in men? What is it that wins men for the army? That they might have a picnic? No. It is the chances of this thing. How is it that Dr. Grenfell is able to get all the college men he wants to go to Labrador? Because it is an appeal to the heroic. Christ appeals to that basic reality in men, and the church of God must echo Christ's appeal. We are too apologetic, we are too feeble in our appeals to men. We let the blast furnaces and the noise overawe the fact that we stand for the greatest realities in the world, the message of Christ. I do not intend to speak of the directions in which Christ is calling for heroism. I refrain from dwelling upon the sublime and dramatic aspects of this appeal. I think now of a boy who said he was willing to die for his mother. His mother said she did not want him to die for her, but she would like it if he would come in a little earlier at night. So I will not speak of the heroisms in the upper reaches to which Christ is calling us. Thank God for the men and women who have gone to the dark places, for the glorious souls who have not counted their lives dear unto themselves. There are heroisms to be reached every day before we reach their levels. Christ calls for heroism in the direction of thoroughness. It sometimes needs heroism to be thorough. Christ is the

enemy of scamped work, whether it is a steel structure or a sermon. How often we find a lack of thoroughness. We are too hurried to be thorough. We have our eyes too often on the next thing rather than on the thing in hand. How many put other men to all sorts of inconvenience and retard their spiritual life because they are inexact. It is our business to be on the minute. I have no right to keep a man waiting five minutes so that he becomes impatient and his spirit is disturbed and his whole day is spoiled simply through my carelessness. His impatience is no worse than my neglect.

Christ appeals not only for heroism and thoroughness, but for leisureliness, because it sometimes needs heroism to be leisurely. Hurry is often unbelief. Hurry may be sheer weakness of soul. Hurry is a nonconductor of spiritual power. Leisureliness. You cannot play golf unless you are leisurely. It is the leisurely man who wins; it is the psychology of the game. So in life there are certain lines along which Christ's power moves. It sometimes takes courage to wait leisurely for Christ's action and vindication.

I would like to say one closing word about Christ's call for heroism in the confession of him. Gibbon says in his "Decline and Fall of the Roman Empire" that Christianity grew during the early Christian centuries through the confession of one life to another of the secrets of the gospel. Christ is to-day calling to us to confess him. Is confession not one of the lost

arts in many Christian lives? Is it not the one great longing of many perplexed hearts, that some one will speak to them in simple words of personal experience of the peace of Christ? The result of confession will be a large increase in knowledge in our own minds of spiritual truth. It will give divine things more reality to ourselves. What will happen when we let Christ grip our deeper life for his service? We will begin to revise our estimates of values. Very few things worry a man in this world when Christ has a grip of his real life. The things he once thought worth while begin to wither. There are only two or three things worth troubling about. A medical specialist told me the other day that men who have achieved great success sometimes say to him in his office that they have paid far too dearly for their fortunes and that if they had life to live over again they would be content with a humbler lot.

That is the pathetic note; the world counts many a man successful, but he knows he is not. His success sometimes sneers at him, when he feels he has sold the best for the least. Multitudes of men realize that they have grasped an apple of ashes in exchange for the highest instincts of their spiritual life. What is success? It is to be true to what is highest in one's own life. It is to maintain contact with the will and purpose of Christ. It is to respond in our deepest being to the overtures of our Divine Master in doing his will in coöperation with others.

A SURRENDERED WILL

BY HUGH H. HANNA

The dominant, underlying thought that seems to have prevailed in this convention has been the submission of the will and the earnest prayer for guidance, and I have chosen for my thought in line with that, the words of the psalmist: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." The wonderful responsibility upon the men who have organized, who have united in this Brotherhood, seems to impress everyone with the absolute dependence, the absolute weakness of man and the power of God, in the advancement of this work.

If our Brotherhood shall rise to the great possibilities in the service of the Man of Galilee for the men of America, it goes without saying that we must realize our dependence on union with Christ, in service with Christ, and we must rise to the acceptance of the great truth of absolute surrender to God's will. We must realize there is no strength within us except as we have the reflex strength of the Master. We must realize that we can do all things when he works through us. We must know that he uses only empty vessels for his work, vessels free from the pollution and sin of the world.

We shall joyfully surrender to his will when it becomes a privilege to know that he will gladly accept our surrender and will never fail us. When we cease to pray selfishly and rejoice to pray for the glory of his name, then he will open the windows of heaven and pour forth blessings. There is unlimited power vested in the repose of mind that rests upon absolute faith in his living purpose. He said, "I am not come to destroy, but to fulfill." The perfect trust that his way is always the best way assures the peace that we are apt always to think beyond our reach. We need no better example of self-denial than the absolute surrender to the Father's will that led Abraham to the altar of that awful sacrifice. Was there ever a better example of self-crucifixion? Do we need better proof of the Father's loving purpose than that he permitted the cruel sacrifice of his dearly beloved Son that we might have eternal life?

Absolute surrender to his will will mean also facing the fact that all wrongdoers are our foes. Christ the meekest, the lowliest, the most subservient to the Father's will, is the same Christ that drove with whips and cords the evil-doers from the temple. We must surrender absolutely to his will that he may work through us the great things that are possible to the body of men who are and shall be united in our Brotherhood to advance his kingdom upon earth.

POWER FOR SERVICE

BY JOHN BALCOM SHAW, D.D.

One of the greatest engineering achievements of our age, and, therefore, of any, is the New York subway, and yet that extensive and complicated construction is dependent absolutely and momentarily upon a motor plant hidden away in the upper part of the city with which it has only an unseen and usually forgotten connection. Nor is that power house sufficient of itself or unto itself. It performs its appointed function only so far as it fulfills two conditions, maintaining a dual connection with what lies entirely apart from itself. The first of these connections is with the world of force, by which it utilizes the coöperation of human labor, the potentiality of the coal and the energy of the magnetic currents that are diffused through the atmosphere. The other connection which is necessary is with the rails that carry the generated power out into the system and operate the waiting cars. One is an inlet, the other takes the power forth. Without the inlet there can be no generation of power; without the outlet that power is valueless and serves no practical purpose.

My brethren, during these last three days, with all that has been occurring in this confer-

ence, it seems to me that God has been installing within the breast of every man here a kind of spiritual dynamo, or, if not installing such a dynamo, enlarging and repairing the one that was already there. The emotions we have felt, the thoughts we have been thinking, the impressions we have received, the resolutions we have formed, the ideals which have stood out before us and inspired us, have all gone to make up a great and blessed experience. But we are all perfectly well aware that that experience will cool when we leave this convention, and result in no profit either to ourselves or to others unless there be the meeting of these same conditions, the maintenance of a dual connection, one an inlet into that experience, putting us into communication with the power of God, the other an outlet from that experience, expressing itself in real and practical service. Of course, all spiritual power is from God, and the only way in which you and I can make the connection with the source of spiritual power is to get into vital touch with him. All sorts of wild, and to my mind, unscriptural theories are being advanced as to the baptism of the Holy Spirit. There are those who lay down an intellectual requirement, saying substantially that until we better understand the doctrine of the Holy Spirit we cannot have the gift of the Holy Spirit. Others make that requirement emotional. It is the man who cries out the loudest and pleads the longest who gets the out-

pouring of the Spirit. Still others make the condition volitional. According to them, we must as formally and definitely and specifically choose the Holy Spirit by an act of the will as in the beginning we chose Jesus Christ to be our Saviour and Master. Is it not enough to say that the Holy Spirit comes to those, and those only, who are in vital touch with God? When that vital touch is secured, that Spirit flows in as the tide moves in through the unobstructed harbor. How may we establish that closer and more vital relation with God?

Our minds, first of all, must be related rightly to God. The only thing that rightly relates any man's mind to God is faith, simple faith, and the simpler the better. We can have no right or healthful relation with a human person where there is distrust of any kind or to any degree. If, therefore, I question God's word, if I am not sure of his promise to me, if I have any doubt whatsoever as to his desire and readiness and willingness and ability to give me that power, I am building a great barrier across the inlet and his power is not strong enough to break over or through it. But if I am trusting my God simply, quietly and fully, the power will flow in of itself. It was Macaulay who said, "No man can be a great poet who does not first become a child again." I believe that no man can be a great Christian who in the matter of faith does not stay a child. The simpler his faith, the larger his power.

So also must our wills be rightly related to God. God can never use, much less can he empower an unsundered will. It resists him. The old saint was right who prayed the prayer, "O Lord, take me and break me and make me." What is a good conductor to magnetism? It is the susceptible and responsive metal. What is a good conductor to the divine power? It is the responsive, surrendered will. "Surrender," says Gladstone, "is not mere resignation. It is this: not wanting to alter in any manner anything which God has disclosed to be his will." Surrender is first submission to the will of God. Then participation in the will of God. Then coöperation with the will of God. Then the exaltation of that will. When you and I have actually handed over our wills to God, the tide will move in and nothing can hold it back.

Our hearts must be rightly related to God. Dr. Adam has intimated that this right relation is companionship. It is precisely that. Friendship with God. Mrs. Browning once asked Charles Kingsley the secret of his character, and he answered, "I had a friend." Some one asked John Knox what was the secret of his spiritual power, and he held up his crest, which was a heart enveloped by a flame, and across the flame the legend, "I burn for thee." I ask Samuel Rutherford yonder in that dungeon, where he is suffering for Christ's sake, and he exclaims, "O Jesus, every time I think of thee

every stone in this place glistens like a diamond." I once asked one of the men who spoke to us yesterday with such power, whose very spirit fell like a chrism upon his audience, "What is the secret of your growing spirituality?" and he replied, "It is growing intimacy with Christ." Ask Hugh Beaver, that son of Pennsylvania, living to be only twenty-five years of age and yet leaving his stamp upon this state, and indeed upon the whole country, as few men who have come to threescore years and ten ever did, and he answers: "These last weeks of my life Jesus Christ has been so real to me and so near to me that I have felt in my prayers that I might almost open my eyes and look into his very face." Was it not Thackeray who once declared that the giants live apart? Spiritual giants always live apart. They know the power of solitude because solitude brings them into communion with Jesus Christ. Arthur Tappan had a room built in the upper part of his store in New York City that at noon he might spend not less than half an hour with his God. William E. Dodge, whose life is still a benediction to New York City, although it is many years since he passed away, rose an hour before his family that he might be apart with God, and when a particularly busy day came extended rather than lessened his prayer time. The first thing which this apartness does is to give us power to transmute the grace which Christ pours into our hearts, and, transmuting

it, to transmit it to others. But there is something more than transmission or transmutation; there is the transfiguration of experience and the transformation of the life. Touch God in this way, make sure the touch is vital and close and you will have the power for service.

Let me try to answer the second question. How can the second condition be met? That of securing an outlet for the power we have received. What are you going to take back to your homes from this convention? Will you be content to go into your Brotherhood meetings and try in a mechanical way to pump up enthusiasm? Will you return to your churches and criticise their lukewarmness? Will you make your report of the convention and let it stop at that? Your coming here will have been in vain if that is all it is to mean. I want to tell you what outlets you ought, somehow or other, to secure.

I. The first should be through a better life. If you repair a motor plant and you don't get more service out of it, your repairing has been a failure. If you have been given a new experience in this convention and your life is not changed for the better, you might better have stayed at home. What sort of a life are you going to live when you get home? Sweeter? Purer? Holier? Surely the energy has been given you in vain if this be not a resultant of this conference. Dr. Dawson, in his great book, "The Empire of Love," tells us that when he

grew discouraged with his church in London and dissatisfied with his own ministry, he went apart and asked God what was the matter. Finally the answer came so distinctly that it seemed the vocal utterance of Jesus of Galilee: "Go, live the life. Go, live the life." If Jesus Christ has said anything to my soul in these hours it has been that. A prelate in England said to one of his fellows: "I wish I had Henry Martyn's power," and his brother prelate answered, "When you live Henry Martyn's life you will have Henry Martyn's power."

O my brethren of the ministry, sitting here before me and sharing my emotions, when our men say of us what Pitnum of Durham said of his old vicar, "Every time I shake hands with the man I feel that he is filled with the Holy Ghost,"—and when our people say of us what the parishioner of Robert Murray McCheyne said of him: "I used to come to church early that I might see the saint climb into the pulpit; the very sight of him was a benediction,"—O men of the laity, that outnumber the clergy in the conference, when people back in your homes testify of you what Henry Clay Trumbull's daughter said of Henry F. Durant, "I love to have that man come to our home; invite him often; he never comes but what I feel that Jesus is more real and more attractive to me than before,"—and when they can say of you what that simple-hearted little girl, as you remember, said of Robert Falconer, "I don't

know who it is, but it seems to me he must be Jesus Christ,"—then shall we be giving the outlet to our experience that will transmute the power of God and transmit it to the lives of those about us.

II. Let me say, in the second place, that the outlet of our experience at this conference should also be a ministry of beneficence. Did you ever hear a finer description of Jesus Christ than that of the old Scotch woman who said, "God had but one Son and he made him a minister"? If we are going to be the sons of God, we, too, must be the ministers of love. Some of you who are not ordained to the ministry are better able to exercise the ministry of love, perhaps, than those of us who are. How much of such ministering is there? Was that workingman right who said to me: "When I am in trouble I do not go to the church or to church members. They will patronize me; they will humiliate me. They will hand me out, perhaps, some small gift, but it will be so niggardly and so hesitatingly done that I should feel the smaller for taking it. No, I would go to my lodge and treatment quite the opposite of that they would give me." I fear it is truer than otherwise. It must not be true of us any longer. Sympathy, that has been one of the notes of this conference. Don't sentimentalize about it. Go home to be more thoughtful of the loved ones. Go home to be more neighborly in the community. Go home to have a word of cheer for

the disconsolate and the lonely. Go home and speak to the boys and girls on the street and be to all a purveyor of sunshine and kindness. I think one of the finest things that was ever written is these lines from the pen of an American poet:

The hour is coming when the walls of this the present church
Shall melt away, and in its stead shall rise a noble church,
Whose covenant word shall be the deeds of love.
Not "Credo" then, "Amo" shall be the password through its
gates.

Man shall not ask his brother any more, "Believest thou?"
but "Lovest thou?"

And all shall answer at God's altar, "Lord, I love."
For Hope may anchor, Faith may steer,
But Love, great Love alone is captain of the soul.

I wish that they could say of us what the old Scotch divine said of John Howe at his funeral: "He was a mighty lover of God and man."

III. Will you let me suggest the third of these outlets that we must give to this convention? It is personal evangelism. It is the men of the church who must win the men of the world. This is the testimony of our greatest evangelists. The mother or the woman Sunday-school teacher may win the growing boy, but, when he comes to maturity, it is ordinarily only a man that can win him. How much more of this work are you going to do because of this convention? Everywhere we hear personal work talked about. But I have to say, and I speak out of a broad knowledge of the church, I think there is less of this work done to-day than there was five years ago. Now and then a man in one of

our Brotherhoods will come up to his minister, as did a young man in a western church recently, and say: "Can you give me a list of young men who have lately come to the city? I would like to go out and try to win them while they are yet in the tender and susceptible period of their life here." Once in a while there is a man like that fellow from the Chicago lodging-house district, converted in our church, who came to me and said: "Don't expect me but once in a while at church. I will be there for communion, but I will not promise to be in church at all on the intervening Sundays. I will spend all of my time among those neglected fellows in the section of the city from which I was reclaimed." Occasionally there is a young man like that student in McCormick Theological Seminary who every Sunday night walks up and down Michigan Avenue speaking to the men he passes, recommending Jesus to them as the only satisfying Friend and Saviour. And there are some young men like that noble fellow of our membership who worked every night last summer in the red-light district of our city, so great was his zeal for souls. But, alas, alas! these men are the rarest exceptions. Most men never lift a hand, never speak a word, never stir a step, never give a look to lead a brother out of darkness into Christ's marvelous light. Do you wonder you have no power? Do you wonder sometimes that the words of testimony freeze upon your lips ere you can get them spoken?

Do you wonder that you are not the influence in the community that you might be? Above all, do you wonder that the kingdom of our Lord Jesus tarries in its coming?

General Grant used always to ask when a regiment came back from a battle, "How many men did you take?" I believe the Captain of our salvation is asking every man here to-day, "How many men have you taken for me?" When you get home, may he press it in upon you, calling upon you with the breaking of the dawn and bringing home that question with the falling of the night, "How many men have you taken for me to-day?"

Henry Martyn once said, "Heaven would not be half a heaven if I could not take some one with me." How will heaven be robbed of its joy if we fail to take some one with us!

Some time since I was walking down one of our streets when I saw one of our elders approaching me with a heavy shadow upon his face. Usually he is a man of exceptional optimism and sunshine, and I called out to him, "What is the matter?" "Something terrible is the matter," was his quick reply. "I have just come from my brother-in-law's funeral. We were boys together up in the state, married sisters and came to the city at about the same time to live. Our homes were near together, and we saw each other almost daily. I had talked with him on everything but personal religion, but that I had always avoided. This

morning when I stepped up to his coffin to look upon his face my eyes went closed. There he lay embowered in flowers, a wreath from the President of the United States, another from the governor, and other like tributes, for he had won distinction in the political world, but I knew he was a lost man and perhaps the blame lay heaviest upon me, for I had never sought his salvation." Having said this, he broke into tears and added, "Isn't it an awful thing that a Christian man can do that way?" and all I could do was to echo his word, "Yes, indeed, it is awful."

Men of this convention, after the experience of these last three days, are you going home to do that way? God forbid!

PART III

BROTHERHOOD ACTIVITIES

REPORT OF THE COUNCIL

The story of the Brotherhood since the great convention at Cincinnati covers a period of fifteen months. Under the authority there conferred, and believing that a convention in November would suffer in the matter of preparation, if not in actual attendance, from the presidential campaign, the Council determined that the next national meeting should be held in February, and gladly accepted a very cordial invitation to Pittsburg, eminent for its Presbyterianism and for all works of Christian love and service. The generous labors of the local committee in preparation for the convention are fully worthy of the noble precedent furnished by Indianapolis and Cincinnati.

It is desirable that some uniform policy be adopted as to the season for holding the national convention, so that men may become accustomed to plan for it, and especially so that synodical, presbyterial and local organizations may adjust themselves to it and be able to adopt a like uniform policy for their smaller conventions. There are strong arguments in favor of the late winter, when many men are less crowded with their regular duties and therefore better able

to attend the convention than at other seasons; on which account many Young Men's Christian Associations and other religious bodies have chosen this time for their conventions. There are also very strong and, as the Council is somewhat inclined to think, preponderating reasons in favor of November, especially because the presbyterial and synodical meetings in October lead up naturally to it, and because the impulse derived from the convention has the whole winter in which to work itself out. The Council will welcome suggestions from the Brotherhood upon this as upon the other topics discussed in this report.

SIGNIFICANT EVENTS

Brotherhood history since the convention of 1907 has been marked by several important events. The election of Dr. Ira Landrith as general secretary, which was announced at Cincinnati, met with enthusiastic response from all parts of the country and was more than justified by his wise counsel and his inspiring presentation of the work from the pulpit and platform, and in the religious press. Recovering from a serious illness, he was engaged in most important and successful service for the Brotherhood on the Pacific Coast, when an affliction befell his beloved wife which made it necessary a little later for him to withdraw from all activity in the field, continuing, however, his official relation to the Brotherhood and

his interest in its work and welfare, though devoting the greater part of his time and attention to other duties and receiving from the Brotherhood only a nominal salary. It is the earnest hope and prayer of the Council that in the ordering of Providence Dr. Landrith may soon be restored to full activity in a work to which he is so peculiarly adapted.

Even before Dr. Landrith's partial withdrawal it became evident that a strong man was needed at headquarters to devise and carry forward plans for organization and keep the office work under close and constant supervision, in connection with such field service as circumstances might permit. The Council was most grateful for the opportunity of securing for this position of associate secretary, Mr. Henry E. Rosevear, a loyal Presbyterian, for nineteen years state secretary of the Young Men's Christian Associations of Kentucky. He entered upon his duties July 1, 1908, and has brought an invaluable contribution to the organizing and supervising force of the Brotherhood. The convention owes much to his labors as convention secretary.

By direction of the Council national headquarters were opened in Chicago, at first in the Young Men's Christian Association Building, and later in the Ohio Building at 328 Wabash Avenue, where the Brotherhood office is one of a group embracing all the general Presbyterian agencies centering in Chicago.

The General Assembly at Kansas City in May, 1908, heard with delight the brilliant address of Dr. Landrith on "The Brotherhood as a Universal Church Helper," in connection with the report of the Standing Committee on the Brotherhood; and by unanimously adopting that report again set the seal of its approval upon the Brotherhood work and commended it to the prayer and effort and financial support of the church. On the first Saturday evening of the Assembly a great popular meeting was held under the joint auspices of the Evangelistic Committee and the Brotherhood, at which, before an audience of ten thousand, the president of the Council spoke on "The Brotherhood and Evangelism," followed by Dr. J. Wilbur Chapman with an impressive evangelistic address. Hereafter, by vote of the Assembly, the popular meeting on the first Saturday evening of the session is to be devoted entirely to the interests of the Brotherhood.

The Council has undertaken the publication of a quarterly magazine known as "The Presbyterian Brotherhood." The first issue appeared before the General Assembly in May; the second early in October; the third December 1, and the fourth just in advance of this convention. This publication has already become a valuable means of spreading suggestions and experiences through the ranks of the Brotherhoods, and of stimulating and informing those who are planning to organize. The issues thus

far published have been received with cordial approval, and the enterprise invites the coöperation of Brotherhood men in every line of service. The expense of publication has been a heavy burden on the treasury of the Council, which must be lightened by a large increase in subscription receipts. The price has been fixed at a very low figure, but one which will cover the actual expense if a paid circulation of three to four thousand copies can be attained. No considerable income, if any, from advertising can be expected, and this emphasizes the necessity for a larger subscription list.

In addition to the magazine the Council has continued the publication of pamphlets with plans of organization and suggested constitutions; also the membership, identification and transfer cards and prayer circle leaflets approved by the Cincinnati convention. For generous and unfailing support in several of the church papers the Council desires to express its sincere appreciation.

GROWTH AND ORGANIZATION

The year's growth has been steady though not sensational. The number of affiliated organizations now on our roll is 700, with a reported membership of 36,190. In addition to these something like 700 are understood to be in existence but not affiliated. The Council covets the fellowship and support of these or-

ganizations, and the opportunity of helping them with inspiration and suggestion in their work.

The larger movement of the year has concerned itself with synodical and presbyterial organization, to which the associate secretary has given much study and far-seeing leadership. Successful synodical conventions have been held and organizations effected in New Jersey, Oklahoma and Illinois; a number of other synods are working rapidly toward the same end. Presbyterial Brotherhoods have been successfully organized in Pittsburg, Chester and Chicago presbyteries. Not less than twenty-two synods and one hundred and seventy-eight presbyteries have appointed standing committees on the Brotherhood, and a very large number have assigned important parts of their regular sessions to the consideration of Brotherhood work.

Experience confirms the opinion long entertained by the Council that Brotherhood efficiency can best be promoted by the thorough development of these synodical and presbyterial organizations. It is impossible for the national body to touch the local units as closely and helpfully as may be done by an organization in a smaller territory with easier access and a better knowledge of local conditions and needs. The policy of the Council is and will be to develop as rapidly as possible a complete and articulated system of Brotherhood organizations in every synod and presbytery and to de-

volve upon these the responsibility for Brotherhood work in their respective territories as fast as they are able to assume it. The sooner the Council can thus turn over the details of its local work to the smaller territorial bodies the better it will be pleased and the more efficiently the work will be done.

This does not mean that the National Council is likely soon, or ever, to become superfluous. The process of synodical and presbyterial organization has barely commenced, and for some years to come the national headquarters will of necessity carry a large part of the burden of local supervision. Even when the system shall be completed the national body will still be essential as a coördinating and unifying force, a center of inspiration and promotion, and a clearing house of suggestion and experience, furnishing through its employed and expert workers, its acquaintance with and hold upon speakers and organizers in all parts of the country, its broadly conceived publications, its mighty conventions and its wide national point of view, what the synodical and presbyterial organizations in the nature of the case will be unable to supply.

FINANCE

In this connection the financial support of the Council is a matter of vital importance and a source of deep solicitude. The expenses of the first year were small and were easily met by

voluntary contributions. In connection with the appointment of the general secretary in 1907, and at his suggestion, provision was made for the greater part of the estimated budget of the following two years at an annual expenditure of twelve thousand five hundred dollars. The amount was not fully completed owing to the panic of 1907, and the pledges made at Cincinnati, even without allowance for the inevitable shrinkage, left a considerable deficiency, a part of which has been relieved by the voluntary surrender of nearly all of the general secretary's salary since his retirement from field work. Subscriptions at the convention will be necessary to provide for the remainder of the current year.

But much the larger part of the amount thus far provided has come from a very small number of men, who felt that the enterprise ought to have a fair trial and who, therefore, contributed larger amounts than it would be possible, or desirable, for them to continue indefinitely in the future. Some of these larger subscriptions will of necessity be reduced and some perhaps discontinued altogether at the close of the current year. It is essential, therefore, that a systematic basis be found for financial support. With the strictest economy the Council believes it impossible to carry on its work efficiently for less than twelve thousand dollars per annum, covering secretarial salaries, office rent, clerical assistance, traveling (necessarily

heavy), stationery, printing, postage, cost of magazine publication and convention expense. Any smaller amount can only support a crippled and relatively ineffective work. A summary of the treasurer's report (in which most of the expenditures represent only a fraction of the year) will throw light on this point.

RECEIPTS

Balance Brought Over.....	\$234.95
Cash Collections at Cincinnati.....	143.65
Individual Subscriptions	8,567.00
Subscriptions from Brotherhoods and Brotherhood Day Collections	190.00
Magazine Subscription Receipts.....	295.34
	<hr/>
	\$9,430.94

EXPENDITURES

Salaries	\$4,500.00
Traveling Expenses of Secretaries and Council.....	998.35
Rent and Office Expenses.....	1,220.74
Printing and Stationery.....	863.08
Magazine	520.60
Cincinnati Convention	901.84
	<hr/>
	\$9,004.61

The plan of synodical and presbyterial organization contains a suggestion that the local societies collect a membership fee and pay over a certain percentage to each of the larger bodies to which the local society stands related. This plan, supplemented by individual gifts, will probably work out a successful result when the process of organization has gone far enough. But for the present reliance must be placed upon voluntary contributions to the Council

from the local Brotherhoods, most of which are and for some time to come will be unconnected with presbyterial or synodical organizations, and upon gifts from individuals solicited and promoted by the local organizations as a matter of loyalty to the national body. Presbyterial and synodical Brotherhoods, as they are established, will doubtless include in their budgets a regular appropriation for the national work. Special suggestions on this subject may be made hereafter by the Council and a loyal and prayerful response to the present and any future appeal is most earnestly desired.

COUNCIL MEMBERSHIP

The terms of office of the following members of the Council expire with this convention, and their successors are to be elected: John Willis Baer, Wm. R. Farrand, Edward D. Ibbotson, W. M. Lanning, George H. Stone, A. R. Taylor and Frederick A. Wallis. A vacancy will also be created by the regretted resignation of Mr. John L. Severance, due to the demands made upon his time by other church responsibilities.

ACTIVITIES AND METHODS

So much for history and machinery. The all important question remains, what results the Brotherhood is accomplishing and what it aims and hopes to accomplish for the church and the kingdom.

The key words of Brotherhood activity are contained in Article II of the Constitution: as to its character, organized; as to its agents, masculine; as to its spirit, Christian; as to its place and connection, in and through the church; as to its scope and method, universal, limited only by loyalty to Jesus Christ.

The flexibility of method, which was adopted as a foundation principle, contains a possibility of danger in the loss of concentration of purpose and the frittering away of energy while men are "busy here and there." It should be understood that the inclusion of all forms of activity under the national constitution does not imply the desirability of equal variety in the work of the local units. In the great majority of cases local organizations ought to concentrate upon some one well-defined form of service and pursue it with intensity. Other activities will not fail to develop as incident to this main purpose, and may even go far beyond it; as one organization, formed some years ago to promote the Sunday-evening service, has gradually become the center of a system of Bible classes, an annual series of lectures and entertainments, a church house and a group of clubs for street boys. But such a process will always require time, and will be broader and more permanent in proportion as the primary purpose is definitely conceived and firmly kept in view.

The flexible method has also a certain disadvantage in failing to provide any single con-

crete thing to which new organizations may be pointed, and in which they may enlist themselves with a kind of mechanical enthusiasm without the necessity of careful study and thought. A simple, prescribed, uniform objective would make the formation of Brotherhoods easier, and their membership more numerous for a time; but unless all experience is at fault Brotherhoods organized on this basis would speedily fall into a rut of formality and would gradually lose enthusiasm and numbers alike.

Allowing for all drawbacks, our method has the immeasurable advantage of permitting and encouraging each organization to develop in its own way. The question that oftenest comes to headquarters is, "What shall our Brotherhood do?" The primary answer always is, "Do whatever you can do best, in view of local circumstances, opportunities and conditions, so long as it ties men to the church for service in the name and for the sake of Christ, our Master." Various activities that have been successfully tried elsewhere may be suggested for study and experiment, but the Lord has appointed to every society its own work, and a true Presbyterian Brotherhood will not be satisfied until it has at least endeavored to find that particular work and do it.

The experience of the past two years has confirmed some early impressions, and has opened up avenues of usefulness in some directions that had not been foreseen.

It seems increasingly clear that in a majority of cases the men's Bible class is the easiest line of work to start, and if earnestly pursued the most effective in its results. Its very nature keeps it connected with the church; it is concerned with the material of Christian faith and life; it lends itself to the cultivation of fellowship and to personal evangelism; its weapon is the sword of the Spirit; it is one of the few things that seem always worth while. The chief difficulty about it is that of securing competent leaders; by reason of which the burden often falls upon the overburdened shoulders of the pastor. A few years of Brotherhood Bible class work ought to see in every organization laymen growing into fitness for this service. The Brotherhood of the Presbytery of Pittsburg has furnished an inspiring suggestion by founding and carrying on through an entire winter a large and successful normal training class for Bible class leaders under the instruction of an eminent scholar and teacher.

The Brotherhood is becoming an increasing force in the regular services of many churches, providing ushers, distributing invitations, welcoming strangers, arranging musical features, taking charge of one Sunday-evening service a month, or in some cases of one midweek prayer meeting a month, and in a variety of ways toning up the attendance and spirit of the congregation. Interesting reports have been received of Brotherhoods virtually sustaining the

life of their church during a vacancy in the pastorate; and of at least one case where the Brotherhood has underwritten the entire annual budget of church expenses, and another where it has initiated a movement and raised the necessary funds for a new manse.

In a larger field one presbyterial Brotherhood has underwritten the salary of a presbyterial evangelist whose labors, though directed by the presbytery and addressed to the general interests of the church, nevertheless react in blessing upon the Brotherhoods themselves.

Social lines have been followed by nearly all the Brotherhoods, sometimes as their primary purpose and much oftener as incidental to more serious business. Perhaps the most usual form is a monthly supper, generally combined with business or an address by a local or visiting speaker; but the diverse conditions of city, town and country call for great variety of adaptation. The danger is always present of losing the spiritual purpose which alone can make such social efforts worth while—not that it should always be obtruded, but that it must furnish the motive power, if social effort is not to evaporate in a mere meaningless “good time.” More than one recent attempt to form a Brotherhood has found its path barred by the specter of a dead “men’s club,” given over in its lifetime to the “doctrine of fried chicken.”

One of the best correctives of superficiality in social work is the cultivation of genuine fellow-

ship and helpfulness. Many Brotherhoods have found a large field for service in boarding houses and among strangers and newcomers in cities. Fraternal care for those out of health or employment has often proved a blessing to him who gives and him who takes. A moderate demand for the membership, identification and transfer cards has continued throughout the year.

The responsibility of men for the welfare of boys has taken hold upon a number of Brotherhoods, and the question, "Am I my younger brother's keeper?" has found an affirmative answer in the hearts of men who have rejoiced in the privilege of befriending, advising and inspiring individual boys, frequently those who have passed through the juvenile court. The Brotherhood in a large city church has lately resolved to make this one of its primary activities. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Civic activity has engaged attention and brought striking success in many Brotherhoods. One interesting example is furnished by the Brotherhood of a church in a flourishing manufacturing city of twenty-five thousand whose monthly meetings have been chiefly devoted to the broad and careful study of questions of local government—the sources and distribution of taxes; the various styles of pavement, with their relative advantages and disadvantages;

the cleaning up of streets and improvement of waste spaces, leading out into large plans for a general and permanent beautification of the city, in which not only adults but school children have been enlisted. Several valuable publications have resulted, all bearing the imprint of the Brotherhood, which is probably to-day the greatest power for civic righteousness and good government in that city. In another smaller city the Brotherhood devoted the month before the late presidential election to stirring up the voters, not in the interest of either party, but from the point of view of their duty as citizens, with the result that a much larger percentage of voters, and especially of the more respectable voters, went to the polls than in any previous election for many years.

The cultivation of the prayer spirit naturally appeals to a smaller number of elect souls and admits of little public recognition. The prayer circle leaflets which were presented at the Cincinnati convention have been circulated in considerable quantities during the year, and there is reason to believe that they have deeply affected the lives of those whom they have touched, and through their prayers have brought blessing upon many pastors and congregations.

Of personal evangelistic effort the reports are meager, partly perhaps because such work, like the prayer spirit, does not lend itself to tabulation or express itself in statistics. But it is to be feared that the "winning of men to

Christ and his church," which stands first in our official list of Brotherhood aims, has been allowed to fall into a less conspicuous place.

Have the Brotherhoods, or has the Brotherhood movement, proved an aid to pastors and sessions in their church work, or, as was feared by some, only another machine for the pastor to keep in motion? If the latter has anywhere been the case the fact has not come to the knowledge of the Council; pastors so far as heard from are unanimous and apparently most cordial in expressing their sense of the value of the Brotherhood as an agency for enlisting men in church service, giving system and direction to their efforts, and sharing and lightening the pastor's labors.

AIMS AND OBJECTIVES

It remains to mention some special objectives for the nearer and for the longer future, some local, others of wider scope and import, none of them probably to be fully realized within the coming year, but all to be brought at least to a beginning and kept steadily in view.

(1) The foregoing review has suggested a number of points that need not be further dwelt upon; financial help, subscriptions to the magazine, spiritual sociability, elder-brother work, prayer and more earnest personal evangelism. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Every Brotherhood that has done one thing successfully owes it to itself and to the cause to keep on doing it and to develop it to higher success; always watching whether the things already attained may become a guidepost pointing to new paths of enterprise and achievement.

(2) Personal effort to increase church attendance. So simple and obvious a field for Brotherhood activity ought not to be so much neglected. The great Episcopal Brotherhood of St. Andrew has for its only rule of service the endeavor each week to bring at least one man under the influence of the preached gospel. With all our varied enterprises this should not be allowed to fall into the background.

(3) Junior work, not only by older men for boys, but the organization of the boys themselves for service in the name of Christ. The problem of Junior Brotherhoods has already engaged the attention of the Council and must be dealt with at an early day. Some such Brotherhoods have already been organized on lines of their own.

(4) The development of masculine Christianity in the home. There if anywhere a Brotherhood man ought to be conspicuous for his loyalty to Christ. There as nowhere else can a Brotherhood man recommend the church and its Master to those who are to be the Brotherhood men of to-morrow. Out of such home influence will grow a largely increased appreciation of the Christian ministry and the attraction to it of

many young men whose life work has not yet been finally chosen. From such homes we may confidently expect to see hereafter a glorious army of young men, brought up through boyhood in an atmosphere of devotion to Christ and the church, who shall esteem it the highest privilege to proclaim the unsearchable riches to a waiting world.

(5) A great educational work lies at our door in the training of Bible class leaders, heretofore referred to; in the preparation of men for intelligent service in the offices of the church; in the diffusion of knowledge as to the history and meaning of our own church polity and government, and the points of essential unity with other branches of the church of Christ; in the promotion of acquaintance with the great agencies and enterprises of the church, and of the personal and financial support which waits (and too often waits in vain) upon adequate knowledge.

(6) Very urgent, too, is the call for education on the questions of social duty which are more and more clamoring for attention, and with which the church must deal unless she is content to be pushed aside and stranded while the rushing current of social progress advances. Commercial integrity, industrial peace, improved conditions of life and labor, the protection of childhood and womanhood, the overthrow of intemperance, white slavery and every form of public vice, the assimilation of the immigrant,

pure elections, honest administration — the church ought to lead in every one of these Christ-like and heroic enterprises. If she is to do so, her Brotherhood men must first become intelligent about them, and then earnest in pursuit of them, and be in vital touch with the agencies and organizations that are trying to promote them, many of which might appropriately be direct agencies of the church itself, and may yet come to be so if the men of the church will rise to their responsibility and privilege. A striking and fruitful suggestion is furnished by the Brotherhood of a great city church in another denomination, which requires each of its members to be actively connected with some charitable, philanthropic or civic organization outside the church, and aims as far as possible to be represented by at least one of its members in every such organization in the city.

(7) For the sake of the relation of the Brotherhood to the larger life of the church, the strongest effort must be directed toward the completion of the system of synodical and presbyterial organization, for which the Council is prepared to furnish detailed suggestions with such personal help as circumstances permit. The division of the whole country into three or four large departments, with some measure of independent self-government, is a matter for early and careful consideration.

(8) While awaiting the formation of these larger groups, much can be done by the inter-

change of fellowship and experience, not only through the national headquarters, but directly between neighboring Brotherhoods. Group conventions, larger or smaller, should be frequent, especially in territory remote from the national convention cities. For example, a series of conventions at four or five points on or near the Pacific Coast, and at two or three points in the Southwest, or in the Rocky Mountain region and perhaps one east of Pittsburg, could not fail to set in motion forces that would be felt throughout these respective territories. Aside from the larger and more formal conventions, there is an attractive field for service in volunteer deputation work, in which men from one Brotherhood shall visit another in a neighboring place, to exchange fellowship and ideas, to break up the sense of isolation, to encourage the halting and hesitant, and show how obstacles can be overcome, and as a thoughtful Brotherhood man has put it, "to start a warm circulation of Presbyterian blood." In at least one synod a good custom prevails by which a whole Brotherhood spends an evening with the men of a neighboring church for the purpose of organization.

(9) Our constitutional catalogue of Brotherhood aims, opening with the winning of men to Christ, closes with the extension of his kingdom at home and abroad. We shall fail in our local and personal work unless we conceive it broadly in its bearing upon the world-wide mission of the church. No Brotherhood man can afford to be

ignorant or indifferent in the face of the mighty movements of the nations, the unprecedented opportunities for world evangelism which, if not grasped now, may soon slip beyond our reach, the fascinating appeal of this world programme for Christ to manly and heroic men, and the growing sense of the unity of the kingdom in all lands and in every communion.

INTER-BROTHERHOOD RELATION

The last report of the Council alluded to interest in Brotherhood work among the men of other branches of the church. Fellowship in this service has received a notable impulse through the informal Inter-Brotherhood Conference held in January, 1908, upon the initiative of the Brotherhood of St. Andrew of the Episcopal Church, and attended by representatives of six denominational and one interdenominational Brotherhood organizations. Though wholly unofficial—perhaps because wholly unofficial—this conference was full of refreshment and inspiration to those who were privileged to take part in it, not only by reason of the questions discussed but especially because of the sense of fraternity in the work of the Master. The most tangible result was the movement for a world-wide week of prayer for men, which was approved officially by nearly all of the churches and personally by leaders in every denomination. An encouraging beginning of this

observance was made during the first week of December in many parts of the home and foreign lands. A second informal conference is appointed to meet in Pittsburg at the close of the Brotherhood convention, when further plans for larger coöperation in men's work for Christ will be considered.

Within our own family in the faith, a Pan-Presbyterian Brotherhood convention is one of the dreams which may become a reality in the not distant future.

Grateful for the privilege of laboring in this high and hopeful service, conscious of insufficiency, relying upon the help of the Head of the church and upon the sympathy and coöperation of all men whose hearts beat with loyalty to our Captain, the Council moves out into another year confident in the assurance that he who has begun a good work will perform it until the day of Jesus Christ.

By order of the Executive Committee.

CHARLES S. HOLT, *President*.

OPEN PARLIAMENT ON BROTHERHOOD METHODS

CONDUCTED BY ANDREW STEVENSON, OF
CHICAGO, ILL.

MR. STEVENSON.—There is in this audience this morning a very dear friend of mine from Chicago, who came to this convention only after a great deal of persuasion. He said he could hardly spare the time from business. Yesterday afternoon, at the close of the communion service, I turned to him and said, “When are you going back to Chicago?” He said. “I am not going back as long as this continues.” The place in which I find myself this moment is not an easy one, for everyone realizes, as do I, the responsibility of carrying on this convention in the spirit it now is in, and in enlarging upon it and bringing down for practical use the mighty, helpful thoughts we have been receiving. I hope everyone will recognize a personal responsibility for doing that very thing that we may make every suggestion fruitful and helpful. Shall we not think carefully of the things we are to say that everyone who has come here, many for the first time, may go back to their local churches inspired and helped as they never have been before?

Before the general discussion is opened I

want to say just a personal word concerning one of the things which has helped me perhaps more than anything else in connection with my small part of the work among Presbyterian men, namely, the element of appreciation in service. I am confident that many of our strong men have been brought out and developed because some one has expressed a word of appreciation for the effort they are making, and I want to give my personal testimony to-day of appreciation for the unselfish service of those men who have stood faithfully by the work of the Brotherhood from the outset and have made it what it is to-day. I wish I could mention in detail my estimate of the members of the National Council. I wish I could give you to-day, men of the Presbyterian Church, some conception of what I know of the individual lives and the real influence of men not only prominent in life of the church, but as captains of industry, in the commercial life of the country, how they are bringing down to practical usage the principles laid down by our Lord and Master, Jesus Christ.

In Boston last week I believe I had the greatest experience of my religious life. Never before did I realize how a city like Boston could be moved by the preaching of the gospel. It is something that has meant much to me to see the city of Boston stirred from one end to the other in such a remarkable way, for I found in making my way from the South Station to the hotel that all classes of men, street-sweepers,

newsboys, window-washers, conductors and clerks, as well as the cultured and so-called business and social leaders, were all deeply interested in, and for the most part, closely in touch with, the revival. When I heard testimony from Unitarians and Christian Science advocates of what the campaign, that evangelistic stirring, was doing for Boston, I got down on my knees and thanked God for the evangelistic committee of our church, and that it was made possible, humanly speaking, by the unselfish devotion and generosity of Mr. John H. Converse, the president of the Baldwin Locomotive Works of Philadelphia, and I know he will forgive me for making this reference this morning.

I wish we might have in mind this morning the fact that there are gathered together here not only men whose names are known from one end of the world to the other, but men who are practically unknown but who are serving the Master just as faithfully. It is my earnest hope that when we open the discussion and get down to the practical workings of the Brotherhood, these men will feel just as free, if not freer, to express their thoughts as those who are most accustomed to appear before the public as leaders of great enterprises and movements.

To open the parliament, I have asked one or two to start the discussion, and then we have planned to hear from a great many briefly. We have forty-nine minutes left and let us be much in prayer that we may gain from this particular

session the practical things that our own local Brotherhoods will expect to hear from us. Let us hear first from one of those men, a faithful member of the Council to whom I have referred, Mr. James D. Husted, of Denver, a member of the Brotherhood Bible class and an elder in the Central Presbyterian Church. We want to hear how this organization is getting hold of and enlisting the men in the study of the Bible.

MR. JAMES D. HUSTED.—In the Central Presbyterian Church, led by our great preacher, Dr. Coyle, we have a Brotherhood Bible class which grew out of the organization of the Brotherhood. The Brotherhood had its first meeting at the time of the organization of the National Brotherhood, and immediately the Brotherhood centered and concentrated the efforts of the organization on the Bible class for men. Dr. Coyle leads that class, which meets at ten o'clock every Sunday morning preceding the regular morning service. He uses his strength so unreservedly that we wondered how he could stand the strain of conducting the Bible class. He says it is the most inspiring and helpful effort of his life.

We have had an attendance as large as four hundred and fifty men, though it is usually from two hundred and fifty to two hundred and seventy-five. Often more than forty per cent of these men come from outside of the church mem-

bership and attendants. In connection with the lesson, Dr. Coyle has all the time made his talks strongly evangelistic. He urgently appeals for personal power and faith in the Lord Jesus Christ. Members come into the church constantly from this Bible class. Last communion five men of influence and power in the community, who had never identified themselves with a church, joined the Central Presbyterian Church. Many go into other churches. The membership of the class is made up of the strongest professional and business life of the city. There is a force in it. It has done the church itself a wonderful amount of good, and in that great church, where we shall entertain the General Assembly in May, more than two hundred will soon join, and many will come from the two sources from which we draw our membership, namely, the Sunday school and the Brotherhood. This has not been accomplished merely by the strength of the leader, great as it is. But members are constantly at work, issuing invitations to meetings and interesting events, such as banquets where we have speakers of prominence. The newly elected United States senator was there to address the Bible class and the former governor of the state spoke on the character of Lincoln and reënforced his talk with a direct personal appeal for Christian living.

MR. STEVENSON.—Do you follow the International lessons, Mr. Husted?

MR. HUSTED.—Only part of the time last quarter. This quarter we are doing so.

MR. STEVENSON.—The next one we will hear from is the pastor of the church of Chicago which has the oldest organized Bible class in our city, Dr. Martin D. Hardin of the Third Presbyterian Church, which has a Bible class, taught by the same lady for thirty years.

DR. HARDIN.—I have been given three minutes to tell something of the outside work of the men in my church. A group of men from this class goes every Sunday to the Eye and Ear Hospital and holds there a religious service, doing personal work with various patients. Another group goes to the City Hospital, holds such a service there, and another group of these men goes to the mission for men in the city, and another group of them preaches sometimes on the streets. I doubt if there is ever a Sunday that some of these men do not come in with a report of one, two, three, four or five men who have given their hearts to Christ from their service the day preceding. They are carrying personal work and preaching Christ to men somewhere every Sunday and sometimes twice a week in one of these missions. We have had unite with the church, in the last year, five men who, a year ago, were literally in the gutter. To-day these men are all in good positions and they are all earnest workers for Jesus Christ. They were

men who were brought literally out of the gutter through the work of these men representing the class.

MR. STEVENSON.—For fear some may get the idea that we are hearing from only the large cities, I have asked my pastor, the Rev. Henry Hepburn, to tell of the work of the Brotherhood in the First Presbyterian Church of Aurora, Ill., of which church he was the pastor until coming to the Buena Memorial Church in Chicago, recently.

MR. HEPBURN.—I come to speak of the leaderless church. It was with a great deal of anxiety I laid down the pastorate of the Aurora church. And it was felt that the burden of responsibility must rest on the Brotherhood. They began their plan of organization. Plans were made to carry on the work. This was about the middle of December, and for two months the church has been under the leadership of the session, but backed by a hundred men, not a pastor. The Bible class has been maintained and the morning prayer meeting before the service; while the Brotherhood has had charge of the evening service once a month. Fifty or sixty were present at each service as helpers and leaders and to care for the work. On New Year's afternoon forty men met and called on all the members of the church, presenting each member with a New Year's card and invitation to come to

church. So, though without a pastor for two months, the church has more than maintained its services, and the congregations are larger now than when I left, and I presume it is a good thing for them I did. (Laughter. Applause.)

MR. STEVENSON.—I will ask Dr. John Balcom Shaw, pastor of the Second Presbyterian Church, Chicago, to tell of the splendid work the men are doing in his down-town church.

DR. SHAW.—There are three men from our church in this convention who I think could better speak of this work than myself. One is my colleague, Manley Albright, and one is Mr. Holt, your president, who is our leader, and unlike so many men prominent with the church, in touch with all practical work and, I think, the chief inspiration in all our work. The third is Mr. William O. LaMonte, chairman of our Census Committee. That committee within eight months secured the names and addresses of nearly a thousand young men and got in touch with them. This work is the one we are conducting in our church house as headquarters. On Thursday evening that house is open for a general reception for young men. Every day it is open for young men as they will come in. We have a game room, a reading room, a pool room—I don't hesitate to speak of that in a Presbyterian pulpit—a growing club for boys which

is bringing results in a most gratifying way. A teacher in the public schools told me she had begun to feel the effect of those clubs upon the boys in attendance in her classes. The chief thing, however, is what is known as the "Pleasant Sunday Afternoon." At five o'clock every Sunday afternoon, our rooms are thrown open and the young men stream in. We have good music, which costs us nothing, as the best talent is always willing to sing under these circumstances. Then we have fifteen or twenty minutes' talk—civic, ethical or spiritual; afterwards a light supper. I wish you could come in and see these young men and go with them to the Christian Endeavor meeting, or to the evening services, and see the hold we are getting on the young men in the boarding houses, and among the medical students, art students and veterinary students; I am sure you would feel that there is something you could do in your own homes. I feel our great mistake and sin is sentiment. We talk about these things and applaud them but we are not doing them. Let us be done with theory and begin the practice. (Applause.)

MR. STEVENSON.—That makes me think of what Dr. Landrith said to me yesterday when we were deciding on the conduct of these two open parliaments. He said, "You take the practical side, and to-morrow I will take up some theories I have thought of."

I was anxious that we hear from Sterling, Ill. Their Brotherhood goes to the hotels on Saturday night, and places a personal invitation in the box of every traveling man registered there, and I am informed that practically every Sunday since the plan has been used, one or more show up at their Brotherhood meetings. In Clarinda, Iowa, a church that had very few men until the time of the organization has now a Brotherhood Bible class of sixty or seventy, and the whole religious atmosphere of this city of five thousand has been charged with a new feeling. The Brotherhood of the DuPage church (thirty miles west of Chicago), six miles from any railroad, has a good attendance; every man almost has to drive or walk from one to six miles. There were thirty-nine men present when I attended one of their meetings.

Let us devote the rest of our time to answering questions and practical discussions. Supposing, first of all, we spend five minutes in seeing if any of these talks have developed any questions in your minds which you would like to ask now.

MR. BELL, Dubois, Pa.—I want to ask whether the Bible classes have large influence in increasing the attendance at the church services. I don't know whether I gather rightly or not that many went away after the Bible class and did not stay until the service.

MR. HUSTED.—Not the most of them, because about forty per cent come from outside of the church, but a large increase in attendance has been noticed and there is a growing attendance on the part of men outside of the church.

MR. BELL.—We have centered around Sunday ; what is the influence upon the Wednesday-evening meeting?

MR. HUSTED.—Our attendance at Wednesday evening is greater by thirty per cent than it was a year ago, and traceable, largely, to the work of the Brotherhood.

MR. A. B. T. MOORE, Cedar Rapids, Iowa.—For nearly two years it has been an unusual condition when there were not more men, or at least as many men, as women at the Wednesday evening meetings. In our own city, where there are five English-speaking Presbyterian churches, we have in our own church not less than three hundred members, a men's club of one hundred and twenty-five to one hundred and thirty, and a large Bible class. Last Friday evening we had a speaker from Chicago to speak upon Bible study. We have a federation of men's clubs in Cedar Rapids, made up of some dozen men's clubs of the different churches. Two weeks ago last Sunday, after a newspaper campaign of some weeks against the Sunday theaters, which I had the honor to conduct,

after the pastors preached against the Sunday theater, we gathered a meeting of fully three thousand people protesting against the Sunday theater, petitioning our legislature and our state governor to stop it. (Applause.) That was the beginning of the fight. We are going to eradicate it. (Applause.)

MR. MEACHAM, Ripley, Ohio.—We have heard from the big men and the big churches. Let us hear from some little men and little churches like mine. I represent a church of two hundred and ten members. We are struggling with a little Brotherhood class. We have twenty-five or thirty men in it. Our largest attendance has been twenty, and we are conducting it under the name of "The Brotherhood Bible Class." We send invitations, and we talk, and we telephone and we preach and we discuss. We have sixty or seventy men who ought to be interested, and it is a grave question how to get them interested and keep them interested. I would like to hear from men who are fixed as I am, what you are doing in order to make a success. I want to know, so I can go back and do something more than I ever have done before.

MR. W. E. COUFFER, Central Park Presbyterian Church, Chicago.—We have, since our organization on September 15, enrolled forty-five Brotherhoods, fifteen more will affiliate with us in the near future. We have ninety-nine

churches in the Chicago Presbytery. We propose to have a Brotherhood in each one of these churches before the next annual meeting. The men in our churches are becoming more enthusiastic on the subject, entering more into the spirit of the Brotherhood union, and believe absolutely that every Presbyterian church should have a Brotherhood. They have men enough to officer and organize a Brotherhood. In fact one live layman, with the coöperation of his pastor, can do so. I speak from experience. I am the president of the Central Park Presbyterian Brotherhood. We organized with eleven members. We now have one hundred and three. This we have secured by personal work. Every successful Brotherhood should be founded on the corner stone of personal work, and love and prayer. We have ninety-five per cent of the men of our congregation. In fact, I only know of five men who are not in; one is deaf, one is infirm. The way is to meet the man at his home and have a heart-to-heart talk, and if you don't get him the first time, keep after him. I called seven times on one man before I got him.

MR. W. L. BARRETT, Blairsville, Pa. (Population, five thousand.)—Our Brotherhood grew out of the inspiration received at the Indianapolis Convention; we have forty-seven members and are two years old. We have more than a hundred in our Brotherhood, and at the last meeting we had ninety. In a small town we don't

need brilliant men nor large means, but an interest in our fellow-men and love for Christ. Our Brotherhood has had a study class, and a night school for foreigners to which we have contributed teachers. We have been instrumental in securing a federated movement on the part of the men of the town, and hold meetings at the opera house attended by six hundred or seven hundred men. Our Brotherhood is working for personal evangelization and I argue the greatest thing is that they have secured fifteen men in that Brotherhood, who accepted Christ as their personal Saviour and united with the church.

MR. J. T. BATES, Reedsburg, Wis. (Population, four thousand.)—Our Brotherhood was organized in 1907 with only a small membership. We were without a minister for some time, and the Brotherhood kept up the meetings. We had speakers from other places, had suppers which kept us interested, and to-day we have a new pastor and he is doing great work and our Brotherhood is growing. To interest the people we have topics of general interest to the city and have discussions on them outside of church work. When we get them there we feed them on the bread of eternal life. We have had more success in having general topics, such as new buildings, sewage and so forth. We had one Lincoln meeting conducted by the Brotherhood, which called out the largest congregation that we

ever had in Reedsburg. At the dedication of our little church in one day we raised \$10,236.00.

MR. J. G. O'DONNELL, Covington, Ohio.—I represent a town of two thousand inhabitants, of which I think that man Couffer was formerly a resident. The Brotherhood in Covington was started because there was no means of gathering the men of Covington together. It is a town which has no club features, no Y. M. C. A. or amusements or attractions for men. Thirteen men of the Presbyterian church gathered together and formed the first Brotherhood in our village about a year ago. At this time we have sixty members. The only work that we have done is to hold a Sunday-afternoon meeting for men every two weeks, getting as a speaker some one from our Ohio towns. The meetings have averaged more than four hundred men at every one of these Sunday-afternoon meetings. As a result of this movement in the Presbyterian church, a Sunday-school class of three men now has an enrollment of twenty-eight men, all of whom come from the Brotherhood. The average attendance during the year has been seventy-five per cent.

As a further result the Methodist church and the Christian church have organized Brotherhoods and have consented to share our afternoon meetings. Three weeks ago the three Brotherhoods met and favored a federation of Brotherhoods. We hope in time the Brotherhood may

form a club and reading room and take care of the boys.

MR. WILLIAM A. ATKINSON, Belle Center, Ohio. (Population, one thousand.)—I wish the president of our local Brotherhood might speak in my stead. We were organized just at the time of the Indianapolis Convention, and I believe for our church the Brotherhood has done wonderful things. We have a membership of between fifty and sixty. Our church, which has a membership of a little less than three hundred, has been doing something for home missions and something for foreign missions. The president of our Brotherhood thought we had been doing too little, and through the Brotherhood there has been developed a spirit of benevolence such as that church has never known before. For the two years and more we have doubled every year our home missionary offering. The year of 1907 we increased our foreign mission offering more than fivefold, and the men of the church are largely responsible. Our method would not be followed in other places perhaps. After the morning services the president of our Brotherhood arose and stated what we should do as a church, and personal pledges from members were received that morning. In all the work of the church, I believe our Brotherhood is doing a masterful work.

MR. J. D. HARLEY, Seven Mile, Ohio. (Population, seven hundred.)—The Presbyterian

church in the town of Seven Mile, Ohio, is without a pastor. The Brotherhood numbers only thirteen men, but they have been keeping up the interest, and one man I want to tell you about is not a member of the church. The Brotherhood got after him and got him interested and we expect to have him a member of the church in a short time. The Brotherhood is studying the International Sunday-school lessons, and every Sunday afternoon at half-past two the church is half filled with men of the neighborhood who are not otherwise interested in Christian work.

MR. STEVENSON.—I understand the Synod of New Jersey and the Brotherhood have been doing work for pastorless churches. I wish we might hear from two who have been doing such work.

MR. COAR, Marietta, Ohio.—I want to mention a thing we did for a church without a pastor. Our church grew out of a little country church. Last summer we took hold of that church and supplied services for it. Sixteen members of our Brotherhood went out and conducted that service. Just that kind of work is what is going to keep a Brotherhood together.

MR. GENUNG, Newark, N. J.—In Devon Pa., where the Brotherhood has for over a year carried on the work, a Mr. Jefferis told me that

were it not for the Brotherhood, he really believed the church would be dead.

MR. WILLIAM SINCLAIR, Devon, Pa.—I am a member of that Brotherhood, and we have had no pastor for two years and the service has been run by the Brotherhood. We started with twelve members. To-day we have a membership of about twenty-five, I think, and I can say that all but one man have quit the use of tobacco. We use the International Sunday-school lessons, and we study the Bible every Sunday morning, and I think it is a great thing.

MR. ISAACS, Collingswood, N. J.—It was through the work of our Brotherhood we secured a pastor, and it is by the work of our Brotherhood we are helping our pastor. We started with a Bible class. We would have two or three or four or half-a-dozen men, and now we have more men than women in our church. We also do other work in helping the poor, sending coal to those who are destitute and helping in the Sunday school. If anything is to be done in our church, or if it comes up in the women's circle, they say, "Turn it over to the Brotherhood, they will attend to it."

MR. BAKER, Springfield, Mo.—We are not old enough to tell how we do many things. We organized, following instructions given by the Brotherhood literature. At the first meeting we

had twenty-seven men on a rainy Sunday afternoon, and we had nobody to address us. We spoke our heart-to-heart messages and we found that every one of the men had come there after having prayed over the matter very earnestly, and we decided we would organize. The next meeting we had a membership of fifty. We have only had three meetings. We are catching the spirit that the Brotherhood has. That is the proper spirit and the right spirit, and down in the Ozarks of Missouri a Brotherhood will exist and we hope to have good results for the kingdom.

MR. STEVENSON.—We want to hear from Dr. A. R. Taylor, president of the James Millikin University of Decatur, who has been elected president of the Presbyterian Brotherhood of Illinois. Also from Mr. Tatem, who is the president of the Presbyterian Brotherhood of New Jersey.

DR. TAYLOR.—Our synod appointed a committee. It did more or less work in the effort to introduce the work in the various parts of the state. You have heard of the great results in Chicago and other parts of the state in the way of local organizations. Last fall in response to the suggestion of the Executive Committee of the National Council, our synod proceeded to the establishment of a permanent committee on the Brotherhood—the first permanent commit-

tee in our history. That committee arranged for a convention at Decatur, and that convention proved to be an inspiration to the workers through the state. We had something like this convention. There came from it an inspiration which I am certain will result in greater things for the State of Illinois. We are in earnest in Illinois and we ask the brethren to join us in the synodical organization, believing it the best way to reach the men.

MR. TATEM, New Jersey.—The Brotherhood of the Synod of New Jersey held its third annual convention on Lincoln's Birthday of this year. We have held three, and they have been helpful and inspiring. The work is carried on like the work of a national organization, under the charge of an executive council, which consists of the officers and laymen of each presbytery. We have found the advantage of the synodical organization is that the members from the individual presbyteries shall keep in touch with the work of the respective presbyteries, and where they were earnest and enthusiastic the Brotherhood work has made great progress. Our conventions have been attended by from one hundred and twenty-five to two hundred delegates and have been a source of much inspiration and help. And at these conventions the questions which arise are just the questions you men are asking now. Tell us what you have done and tell us how you did it.

GREETINGS FROM PITTSBURG

BY JAMES H. GRAY, PRESIDENT OF THE PITTSBURG
BROTHERHOOD

In the Presbytery of Pittsburg there are fifty-five Brotherhoods, a goodly sized company who have responded to the call which the church is making to men through the Brotherhood, and who stand ready and willing to render whatever service the church may require of them. They are banded together on the King's business under the general direction of a council of twenty-one men, five ministers and sixteen laymen. It is fitting and proper to introduce you to my associate members of this council, twenty strong, faithful, consecrated, efficient followers of Jesus Christ, who have given themselves without stint to the upbuilding of the Brotherhood. Their lives furnish another proof that the man who gives himself in the service of our Saviour will thereby certainly acquire Christlikeness of character. I count it an honor to represent these men. In their name and also on behalf of the convention committees, who have given so generously of their time and money to provide for your coming, I most heartily and sincerely welcome each one of you to this third national convention of our Brotherhood, and to the fellowship of the Presbyterian

men of Pittsburg. I assure you the hearts of your hosts are warm and true with brotherly love for you.

Above all else the men of Pittsburg are glad to enjoy with you the opportunities afforded by this convention. They believe the Presbyterian Brotherhood is being used, and will be used by God to win the men of the church to active and enthusiastic participation in the work which the church is here to do, and to win the men of the church to a real consecration to the service of Jesus Christ. As far as men are concerned, much of the responsibility for the furtherance of this work which is to be done through the Brotherhood rests upon us who are here assembled. Much depends upon what we do with our lives after we leave here. We read about the disciples of Christ at a time shortly after he disappeared from their view on the mountain in Palestine. Jesus told them they would receive power after the Holy Spirit had come upon them. He told them they were to be his witnesses. They continued steadfastly in the apostles' teaching and in prayer. They were all with one accord in one place. They sought God, they were willing to be controlled by him. The Holy Spirit was given to them. They were transformed. They became able to move men to become disciples of Jesus Christ.

The Brotherhood men of Pittsburg believe this convention may be the means by which the transforming power of the Spirit of God may be

communicated to all of us. They have labored to bring the convention to pass, that it may be such an occasion for each one of us. Their prayer for you and themselves is that each one of us may go from here, as was said of Stephen, full of faith and the Holy Spirit, full of grace and power, and as Stephen did, work wonders as witnesses of Jesus Christ.

GREETING FROM THE BROTHERHOOD OF ST. ANDREW

BY H. D. W. ENGLISH, FIRST VICE PRESIDENT

MR. CHAIRMAN AND GENTLEMEN OF THE BROTHERHOOD OF THE PRESBYTERIAN CHURCH:—It is a great pleasure to meet with you this afternoon and, in the absence of the president of the Brotherhood, bring you the kindest and most loving and brotherly greetings of the Brotherhood of St. Andrew in the United States. It is a great pleasure to see so youthful a son in Brotherhood work, and yet so strong and evidently so hardy.

In bidding you welcome here this afternoon I can do so not only as a national officer of the Brotherhood, but as a citizen of Pittsburg, because it is my pleasure to be a resident of this city, and I want you to know how much we as citizens of this great city appreciate your presence in our midst, because we feel that that sense of brotherhood which we are trying to create and make known in this great city will be increased, be more firmly established than ever, by your work and presence among us.

Brotherhood? What is it? As brothers in Christ we should all work for the spread of the kingdom of Christ upon earth, every man, whoever he may be, praying faithfully that he

may have the power in his little corner of the world to so establish the kingdom there that he may have his share in this splendid work for Christ. And what dignity it gives each man when Jesus Christ does work through him upon some other man to bring him into the kingdom of Christ. Let me emphasize it, in just the minute I have to speak to you, that there is no other way whereby you and I can do this Brotherhood work as it should be done, except through that great avenue which Christ has established—the avenue of earnest, heartfelt prayer. All service, to be of real value, must be the outgrowth of the prayer of the consecrated Brotherhood man, taking advantage of this avenue which has been established for us, and which must be kept clear and clean between the Brotherhood man and his God. Without that touch, service becomes perfunctory.

So may I say to you, as a representative of the Brotherhood of St. Andrew, that which you must know, and that which you must believe as well as we, that any real service that you want to make complete for him must first begin with your influence upon your brother man through persistent prayer to God. I take it that that is the foundation of your Brotherhood as well as the Brotherhood I represent—seeking that other man, as Andrew went out to seek and find his brother.

I hope your deliberations here will be blest in a great uplifting of your Brotherhood so that

it may be the more strongly established in the United States, and that finally we may come to a closer union. I understand that all the Brotherhoods in the United States, meeting at the end of this convention in conference, will try to bring about such a union, out of which will grow a better understanding of our common purpose, so that this splendid body of men, with many other splendid bodies of men of other faiths, may go out as one army of the living Christ, fighting against the common enemy, lifting up the common brotherhood of man as exemplified in Christ Jesus, and bringing men everywhere within the kingdom and sway of our common Lord and Master.

I thank you, gentlemen, this afternoon, for giving me the privilege of coming and giving you the greeting of the Brotherhood of St. Andrew, not only in Pittsburg, but also in the United States, and give you a hearty welcome and wish you all good.

GREETINGS FROM THE BROTHERHOOD OF ANDREW AND PHILIP

BY JOSEPH W. POWELL, FIELD WORKER

MR. CHAIRMAN AND BRETHREN :—I went home from here at noon to-day with the words of Dr. Adam ringing in my ears. I could not get away from what he said, and when I came back this afternoon, I was deeply gratified to learn that he was to be on the programme again. After he got through speaking I felt that I would like to go into some quiet place and meditate, and think of that great and helpful address that he gave us.

I am going away from this convention better able to win men for Christ, for having heard that splendid address.

When Brother Rosevear said to me a short time ago, "If Dr. Pheley does not come in, I wish you would speak for the Brotherhood of Andrew and Philip," I said, "How long will you give me?" "Three minutes," and I almost fainted. (Laughter.) Some of you men who know me best, know that I want three hours for an address. (Laughter.)

I jotted down a few things in my notebook and found I could read them over in three minutes.

God certainly calls us to-day to be willing

to die in finding men and leading them to Christ.

We should have a divine passion for souls and remember that we are saved to save others.

We should remember that power with God precedes power with man, and keep in close touch with the Almighty.

A Christian disciple is one who has practiced winning souls for Christ until, unconsciously, this has become a dispositional quality and habit of his life. Christ taught that the value of a soul transcends the value of a world. To win men for God was the all-consuming purpose of his life.

The heir to an old castle stood one morning looking at the portraits of thirty of his ancestors. In that hour he felt that his fathers had made vows for him. He fell on his knees and pledged God that he would never unsheath his sword in the name of selfishness but only in defense of God's poor and needy.

We are children of great, heroic fathers, chiefly the sons of God, and as they look down upon us from celestial spaces, may we not feel that they make vows for us, to serve, with renewed zeal, God and humanity?

Brethren, let us make this movement the Crusade of the twentieth century. A great moral tide is arising in the church and it is difficult to comprehend the magnitude of this work. It is stirring the conscience of men in all walks of life. The Brotherhood movement is now arrest-

ing the attention of every religious man of every denomination.

The layman is coming to the front. Men of business activity and executive ability are now taking hold of the affairs of the Master.

When the men of the church cast aside lethargy and selfishness, when every man lays himself upon the altar with talents and money and goes forth in his name to conquer, soon will be heard the shout of victory.

The kingdoms of this world have become the kingdoms of our Lord and his Christ.

A hundred years ago we had seven millions of people in the United States. Now we have ninety-seven millions. In the year 2000 we will have three hundred or four hundred millions. What kind of people will they be? Will the church lead the nation? That depends greatly upon our energies and work now and how we meet our obligations and responsibilities.

I believe signs denoting unmeasured possibilities for the Brotherhood are clear. Mighty works will be accomplished through one strong, vigorous organization in the church. Not to displace any other society, but logically to meet a great need. Simply to organize men to save men.

God speaks, and in the fullness of time, just in the nick of time, not before or after, God the Father dropped into the furrows of humanity his Son to grow forever.

Listen, now is the accepted time, it is ours to

see and to do. We are to have lively times ahead of us the next fifty years. There will be a new type of layman and preacher and neither will be afraid to overturn the tables that defile the temple.

In speaking of St. Gaudens, the great sculptor who recently died, a young artist, gazing upon the equestrian statue of General Sherman, said, "His greatness was in the way he brought out big things." The business of our Lord was always to do great things and one of the greatest things the church has brought out is this Brotherhood.

After going through the country from state to state until I have visited every state and territory in this Brotherhood work, organizing chapters everywhere and speaking in the churches and at ministerial associations, and year after year begging the pastors and prominent laymen everywhere to organize the men for aggressive work among men for the saving of men, many times discouraged that there was not more interest taken in the work, it was with great personal gratification that I went into the great convention at Cincinnati last year and, looking upon the fourteen hundred men, from every part of the Union, bowed in prayer, I said to my wife, who was with me: "See, it is coming! They are coming a hundred thousand strong. Look at these splendid men, coming from their places of business, in the interest of this movement. We will soon have all the lay-

men in the United States in one great federation.”

We are going to take this world for Christ, and I thank God for the Presbyterian Brotherhood and for all Brotherhoods.

I am sorry that Dr. Pheley is not here, but I bring to you from the hundreds of chapters of the Brotherhood of Andrew and Philip, in twenty-four denominations, greetings and sympathy, and I am sure that every chapter would back me up in saying we are willing to stand shoulder to shoulder with you, to pray with you, to work with you and to coöperate with you in spreading this cause of Christ around the world.

The Brotherhood of Andrew and Philip brings to you its heartiest greetings.

GREETINGS FROM THE MEN'S MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH

BY JOHN A. CRAWFORD, GENERAL SECRETARY

MR. CHAIRMAN AND MEMBERS OF THE PRESBYTERIAN BROTHERHOOD:—As the representative of the men's movement of the United Presbyterian Church, and on behalf of the hundreds of organized men in our congregations, I take pleasure in extending to this great Presbyterian Brotherhood our heartiest greetings, felicitations and best wishes, as you meet in this great city, the stronghold of Presbyterian faith, a center of power and influence religiously as well as industrially.

It is a pleasure to welcome you here, especially owing to the fact that it is but three years last week since our own great men's movement was organized in this same church in which you now sit. Furthermore, it is a pleasure and privilege for us to say that while the Brotherhood of St. Andrew and the Brotherhood of Andrew and Philip exceed us in age, as local or individual societies, yet the United Presbyterian Church was the first evangelical denomination of this land to call its laymen to meet together, as it did three years ago, and more than one thousand men met here and launched

our men's movement as a denominational organization.

We welcome you as organized Christian brothers, united with us in a common service for humanity, serving the same Master and promoting the same kingdom. We welcome you as members of the same great household of Presbyterian faith; believers in the same truths and principles, and holding to the same methods of church government and policy. May your deliberations and your conferences be guided and directed by the Holy Spirit. May you be filled with new zeal and inspiration and a new spirit of sacrifice and service for the future.

Among all the wonderful movements of the past the organized womanhood of the church has represented largely the devotional and spiritual character of the church; the organized young people have represented the enthusiasm of the church, but the newly organized men's movement—this Brotherhood of Christian men—represents, I believe, the strength of the church. If this world is ever won for Jesus Christ, it must be done by the men of the church, because we have the ability and the money and the power to do it. The true Christian Brotherhood is, and necessarily must be, characterized by a manly, virile type of Christianity; full-blooded, vigorous men of Christian spirit and principles; men loyal to the truth and to the church; men filled with the true spirit of

brotherhood and fellowship; men consecrated to Jesus Christ and his service.

May God bless you, and may you return to your homes realizing that the Presbyterian Brotherhood means for each a holier life, greater activity and better service. Hear the words of our Master, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." We bid you welcome and Godspeed! (Applause.)

GREETINGS FROM THE BAPTIST BROTHERHOOD

BY REV. FRED. E. MARBLE, PH.D., GENERAL
SECRETARY

MR. CHAIRMAN AND BRETHREN:—In behalf of the Baptist Brotherhood, I bring you most cordial greetings. From what I have seen and heard since my arrival this morning I am persuaded that anything I might say would be a twice-told tale. It would be like the sermonizing of an old minister of whom I heard in England last summer. When asked how he did it, he replied, “First I tells ’em what I am going to tell ’em, second I tells ’em and third I tells ’em what I told ’em.” (Laughter.)

As I listened to the report of your General Council I said it might just as well have been ours, for the same points were emphasized and the same plans set forth. As I have listened to the calls for prayer and service, I found myself saying, Amen.

We are doing precisely the same. We stand for Bible study. We stand for missions. We stand for social betterment. We stand for civic righteousness. We stand for lay evangelism. We stand for religious education. We stand for all of those things that have been mentioned here for the uplift and the betterment of our

fellows. We rejoice over the splendid fellowship in which we find ourselves.

I represent in my greetings not simply the Baptist Brotherhood but the American Federation of Men's Church Organizations, a body which has been trying for the last eight years to bring local men's church organizations into an interdenominational federation.

At our annual meeting in my own church at Cambridge next month we shall formulate plans to promote the growth of local federations and to bring them into sympathetic and helpful touch with each other.

The fact of the business is I am an interdenominational product myself. My mother was brought up in the Church of England. I was trained in a Presbyterian Sunday school. I was converted in a Methodist revival service. I became a member of a Baptist church. During my first year in the theological seminary I acted as a stated supply for a Christian church. The last two years of my course were spent very largely among the Scotch Presbyterian and the Dutch Reformed people, and only the other day, with gown and prayer book, I found myself in a processional in an Episcopal church. I think I am qualified to represent the Federation of Men's Church Organizations. (Laughter and applause.)

The ideals of the Baptist Brotherhood are three—I can only mention them—Unity, Fraternity, Ministry.

We seek a unity that is more than denominational solidarity—a unity of all believers, such as the Master prayed for himself.

We seek a fraternity that throbs and glows with the red blood of the kingdom and finds expression in a comradeship of such genuine human interest and hearty good will as to be attractive to men without as well as a joy to those within.

We seek a ministry like that of Hobab. You remember that when Moses was leading the Hebrew people out of Egypt and was passing through the wilderness, he said to Hobab, "Come thou with us, and we will do thee good." Hobab replied, "I have all the good I want in Midian; my home is here, my heart is here and here I am content to remain." Then Moses said, "We are to encamp in the wilderness, and thou mayest be to us instead of eyes;" and Hobab replied, "I'm your man." It was the appeal for service, and that is the appeal we are putting out to-day, an appeal to which scores and hundreds and thousands of men are responding.

In addition to a sisterhood of graces—faith and hope and love—we are coming to have what some one has so fittingly described as a Brotherhood of powers—strength and courage and sacrifice.

As I sat in the gallery yonder, this morning, and looked over the three hundred men who were visible from my point of vantage, I counted only ten gray-haired men and there were only a

score of others from the top of whose heads I could not determine whether their hair was white or black.

What does this mean? It means that the vigor and strength of the young manhood of the church is responding to this appeal for service in the work of the kingdom.

I rejoice that it is my great privilege to have a part in this wonderful movement, and I bid you Godspeed in all the varied activities upon which you have entered.

I cannot, however, take my seat without paying a tribute of respect and admiration to that splendid Presbyterian evangelist who has been leading the movement in Boston for the last four weeks. If there was time I could stir your hearts with tales of the scenes and incidents of those never-to-be-forgotten days.

Only last Sunday afternoon I was one of eight thousand men who listened to a wonderful appeal from Dr. Chapman, and I saw no less than four hundred men of all ages and conditions leave their seats and gather about the platform and upon their knees pledge themselves, with God's help, to begin a Christian life. It was not an ethical impulse nor a wave of enthusiasm but the mighty power of God bringing multitudes to repentance and faith.

The Christian life of the whole region has been wonderfully quickened and the face of the people turned toward God. We are happy in

the consciousness of divine favor and have only words of praise and commendation to say with regard to the character and leadership of that splendid Presbyterian preacher and evangelist, Dr. J. Wilbur Chapman. God bless you all. (Applause.)

GREETINGS FROM THE BROTHERHOOD OF THE DISCIPLES OF CHRIST

BY REV. P. C. MACFARLANE, GENERAL SECRETARY

MR. CHAIRMAN AND THE PRESBYTERIAN MEN OF AMERICA:—It is with a great deal of pleasure that I stand here this afternoon just to speak to you a word of greeting. I don't know whether it was foreordained that I should come or not, but I do know that a confluence of two streams of Presbyterian history brings me here. As I sat at your great communion service yesterday afternoon, I reflected that just about a hundred years ago Thomas Campbell, a Scotch Presbyterian clergyman, made the mistake of inviting some other kinds of Presbyterians to the communion service, and his presbytery censured him and later he applied to the regular Presbyterian Church for admission and they would not admit him, and he went away and wrote the declaration and address, and from that document issued the body known in this country today as the Disciples of Christ. In the beginning we had a little bit of a checkered history. After groping around we found more light on one subject we were studying, and, the Baptist Church being at hand, we dived in; but we did not seem to sit well on the Baptist economy somehow. Perhaps there was too much of Presbyterianism left in us. Anyhow, we emerged

very much as Jonah emerged from the whale. (Laughter and applause.) Now as I come back among you Presbyterians, recognizing the fact that Presbyterian leaders inaugurated the movement to which I am devoted, feeling, as I do, that it is one of the best things Presbyterian leaders ever did, I come rejoicing in this great fellowship.

O men of America! Christian men of America, what mighty things God has for you to do! I have thrilled with the messages delivered here—the emphasis upon the Christ. I want to say, what I believe you will feel is the highest compliment that may be paid, and that is, that from no speaker upon this platform would any man who came within the doors have learned to what denomination he belonged, or anything but that he was a servant of Jesus Christ seeking to plant his cross in the hearts of men.

You are leaders in a very distinguished sense in the Brotherhood work in America. The eyes of America are upon you, are upon the men standing upon your platforms who sound forth the tocsin of the gospel. I have for you this afternoon one word of greeting from our own Brotherhood, and that is, Godspeed! May it grow and multiply! May this federation of men of Jesus Christ spread until it shall have all the men of America, and some day we may make a matter of history the slogan of your convention, “The Men of America for the Man of Galilee.” (Applause.)

GREETINGS FROM THE BROTHERHOOD IN THE SOUTHERN PRESBYTE- RIAN CHURCH

BY ROBERT W. DAVIS, GENERAL SUPERINTENDENT

MR. CHAIRMAN AND BROTHERS:—I have been asked to tell you in two minutes a message of greeting and I assure you of the great pleasure it gives me to stand here and look into the faces of such a fine body of men all gathered for the one purpose—the extension of the kingdom.

I bring you greeting from the men of the Presbyterian Brotherhood in the United States, and I also want to say that I believe that I represent every man in that Southern Presbyterian body in bringing this message of Godspeed in the great work you are doing—a message of love and the assurance of our hearty coöperation with you—the assurance of our desire to be one with you in purpose, plan, in thought and in power, as we are one in faith and hope and doctrine.

After hearing the inspiring messages from these other representatives may we not get a new vision of what might be possible, if we as men, hand in hand and shoulder to shoulder, would walk out into the towns and solve the problems that there confront us, rather than to seek the easy paths that lie in the field?

I said, "Let me walk in the field;"
He said, "Nay, walk in the town."
I said, "There are no flowers there;"
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din;"
But he wept as he sent me back,
"There is more," he said, "there is sin."

I said, "But the fogs are thick,
And clouds are veiling the sun."
He answered, "But souls are sick
And souls in the night are undone."

I said, "I shall miss the light
And friends will miss me, they say."
He answered, "Choose ye to-night
If I must miss thee, or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."

I cast a look on the fields,
And then a glance at the town.
He said, "My child, do you yield;
Will you leave the flowers for the crown?"

Then into his hand went mine,
And into my heart came he,
And I walk in light divine,
The path I feared to see.

Just the warmest of warm-hearted greetings
I bring to you—one that can be expressed in the
one phrase, "God bless you, brothers."

GREETINGS FROM THE BROTHERHOOD OF THE FIRST PRESBYTERIAN CHURCH OF PITTSBURG

BY W. F. DALZELL

GENTLEMEN:—It gave me a great deal of pleasure to listen to the representatives from the different Brotherhood organizations as they welcomed you and wished you Godspeed in the work, but I think I have about as pleasant a duty to perform as anyone in the house, namely, as president of the Brotherhood of the First Presbyterian Church to extend to you our most hearty greetings and a very cordial invitation to accept our hospitality for a short time this afternoon.

We have arranged a musical programme consisting of organ selections, solos and duets, and sincerely trust you will all remain.

While the selections are being rendered on the organ you can engage in conversation, but during the singing we hope to have quiet, as we know you will want to hear the solos and duets.

Refreshments will be served in the basement, and as we can accommodate about two hundred at a time, we ask that you kindly go out at the door at my right and, after you have been served, pass out through the convention hall;

this will be necessary in order to avoid congestion.

We consider it an honor to act as host to such a body of men as we have here this afternoon, men from nearly every state in the Union who are engaged in service for the Master, and we most sincerely hope that our fellowship in a social way may be the means of creating an enthusiasm that will enable us all the better to carry on the work to which we have been called, so that at the close of our labors we may hear the plaudit, "Well done, . . . enter thou into the joy of thy lord."

You will find the programmes for the entertainment in your pews; and we would like you all to secure one.

It will be very easy for you to recognize your hosts by the white badges. If you want anything not on the programme just ask anyone who may have the badge and he will do the best he can to take care of you.

We want you to enjoy every moment you are with us.

I thank you and hope that the remainder of the afternoon may be spent very pleasantly.

(Applause.)

RESPONSE IN BEHALF OF THE DELEGATES

BY PRESIDENT A. R. TAYLOR, LL.D., DECATUR, ILL.

I regret extremely that Brother Holt's cold in the head prevents him from speaking the words of response. It is no light task to express the feeling of obligation which fills our hearts at this moment. If I were an author I would ask permission to write it. If I were a poet I would make an effort to sing it. If I were an artist I should try to paint it. If I were a multimillionaire I would cash it at once and be done with it. If I were an orator I would shout it. But, simply being an ordinary brother, I must ask permission, in common with this great company, to feel it.

Out West a little fellow selling papers was shouting at the top of his voice. Some one asked him, "How much do you get for your papers?" "Two cents." "How much do you pay for your papers?" "Two cents." "How much of a profit do you make?" "Nothing, sir." "Why do you sell the papers?" "Oh, simply that I may shout all I want to." (Laughter.) Now there are some people here who doubtless like to do the shouting. There are some who enjoy such an occasion because of the fact that they have the opportunity of coming together

and shouting. But you can readily understand by the spirit of this company with which you have already become familiar, that it is a company of deep feeling and that words indicate very poorly the emotions which fill our hearts as we are coming together from ocean to ocean at this great meeting.

Many of us have had the pleasure of passing through Pittsburg before. Some of us have stopped over night. Our chief remembrances have been its smoke and grime, its sulphur and its whirl of machinery; many of us, indeed, who have spoken to our friends about it have been particular to mention the sulphur. I don't remember that I have had a single sniff of sulphur this time. I thought yesterday when Mr. Holt was sneezing and coughing that he had found some, but I do not know where. As I have been thinking of your city and of its great industries, I am satisfied that we have not appreciated the fact that right here in the midst of all this busy whirl there is such a magnificent spirit of Christian fellowship. Never before has it been impressed upon our minds so fully and so beautifully that this, after all, is the center of those three great corners of Presbyterianism in America, the United Presbyterian Church, the Reformed Church and the particular church which we represent. Some years ago I read a description of these valleys of industry that radiate from Pittsburg, and something was said about their appearance in the nighttime; that

they looked like the infernal regions with the lid off, and as I rode along afterwards I must concede that I thought the description very graphic. Since I have come here, however, I think it is more like heaven with the doors thrown wide open, for what is heaven but the fellowship of kindred souls?

I am reminded that I must be brief. Permit me to remind you of the fact that an individual is to be credited not so much for what he gives but rather what he has left. "There is that scattereth, and yet increaseth," and the beauty about this fellowship business is that while you are giving to us in such abundance we are sure you have far more left than when you began to give. We understand, sir, that we are the guests of this entire presbytery composed of one hundred and fifty churches; a little more particularly we are the guests of the churches of Pittsburg, not only of the Presbyterian churches, but the Christian churches as a whole, and that at this moment we are to become the guests of this great First Church. Some of us have learned of its spirit and its mission, and some of us are being convinced as possibly never before that men may conduct great industrial enterprises and become great in affairs of state and nation and at the same time be humble, devoted Christian workers. The question of the existence and mission of a downtown church is one that is interesting many of us in these days. When we discover what this

church is doing in bringing sympathetic ministry to the waifs up and down these streets and alleys, to these ragged and debauched men who are hiding behind the doors and cellarways and in the lurking places of sin, and that you are searching them out and bringing them here, ministering to their wants and helping them to feel that Jesus has died for them, we understand more than ever the spirit of the whole Protestant and Catholic churches. Surely the Master is at work among his people.

Just one word more and I am done. Sir, in giving expression to our gratitude and assuring you of our response, we would also have you know that as we go from these sessions and as we scatter to all parts of our country, thousands of hearts will leave a benediction for this First Church and for the noble men and women of this city who are here striving with might and main for the advancement of the kingdom of our Lord and Master. Away out yonder on the Pacific, as the ships leave port the voyagers call to those on shore, "Aloha, Aloha! we love you, we love you!" So say we to you, "Aloha, Aloha!"

DR. LANDRITH.—It is desirable that a brief conference be held by the officers of the National Council and the Presbyterian Conference of Pittsburg.

(END OF WEDNESDAY AFTERNOON SESSION)

OPEN PARLIAMENT ON BROTHERHOOD PROBLEMS

DR. IRA LANDRITH.—Fortunately for you the time for my talking has been gone five minutes, and I am glad of it. I want as many pastors as can do so to get on their feet in the next five minutes and tell why they like the Brotherhood and what their Brotherhoods have done for them. Five minutes out of forty-five is about the proper proportion of time for us preachers to take in this laymen's meeting. If there is a pastor here who has a Brotherhood and is glad of it, and knows why, and is willing to get up and say so, we want to hear from him.

Among the responses were these:

My Brotherhood stands back of me in a prayer meeting, twenty-five or thirty of them, and they raised my salary.

My Brotherhood raised my salary and helped to double the Sunday-night service.

My Brotherhood gives me an assistant pastor in the summer.

My Brotherhood largely increased the attendance of the Sunday school, and has helped the prayer meeting.

My Brotherhood brings the men to church. Since last October we have been counting the attendance of men and women, and on the average the attendance of men is larger.

My Brotherhood gave the home missionary the first pulpit suit he had had for twenty years.

Our Brotherhood started the forward movement in our church which has resulted in the support of a pastor and his wife at eleven hundred dollars a year, and they are undertaking the renovating of a room, and are interested in the spiritual activity of our church.

Our Brotherhood undertook the canvass of our neighborhood and made in the fall somewhere between a thousand and fifteen hundred calls, and we are gradually gathering in those who ought to belong to us.

DR. JOHNSTON, of Montreal.—My Brotherhood shut up several houses in the city which are unfit to exist by calling the attention of the public to them, and it supports its own foreign missionary in the field.

My Brotherhood has stood by me for three years, singing every Sunday evening.

DR. LANDRITH.—Time's out, but I would like every minister in this audience who feels that

his Brotherhood is of tremendous use to him to stand up. (Scores stood.) Thank you. We will now hear of Bible study and Bible class work introduced by Mr. Brown, chairman of the Reception Committee of the First Brotherhood Convention, Indianapolis.

MR. BROWN.—I bring you a greeting from the Memorial Church and Business Men's Bible Class. I wish the churches of the cities would call their Bible classes the Business Men's Bible Class. We had a hundred men when you were in our city, and we are carrying out the suggestion of Brother Speer last night, when he said, first, to quicken the man to find out what to do, and, secondly, to inspire men to do it. We now have three hundred men in this class. They are divided into ten companies, a captain to each company, and each company has its work to do. One company has the Christian Endeavor, one the prayer meeting, one the civic work, one the devotional, one has missions. We raised six hundred dollars in our classes and are supporting a missionary in China. We have one committee on local charities and one on the saloon problem, and the committee went out and took the remonstrances and we remonstrated every saloon out of our ward. (Applause.) We have a committee on the sick and destitute, a committee on regular attendance at the services, one on interdenominational and one on evangelistic work. The church to which the class be-

longs, and the class itself, has one hundred and ten tithers in it, and where we used to raise four to five thousand dollars, the cash income is now fourteen thousand.

DR. LANDRITH.—How many other men want to say a word about Bible classes?

MR. MEACHAM.—I am very much interested in the problem. I want to know about country church Brotherhoods, and if I go back and tell my people about the great churches they will be disappointed; they want to know about the little churches. I want to know how to handle a Brotherhood in a small town. I have had no trouble in uniting organically with the Northern Church, but my trouble is getting the northern man in the Northern Church to unite with me. I have about seventy-five men in my church, twenty-five of whom are working, and as I said yesterday, the problem is to get them all to work together with me. How have some of you done this? I don't want to be considered as one who looks on the dark side of the question, but if I go back without some help for my small Brotherhood they will throw me in the Ohio River. (Laughter.)

DR. LANDRITH.—Who will help this brother? We don't want to lose him by immersion in the Ohio River, now that he is organically ours.

A SPEAKER FROM THE FLOOR.—I will just say this to the gentleman. When our Brotherhood was organized four years ago I asked our minister: "What do you want us to do? Tell us so we can do it." We put it up to him. "We will do anything you say, if we can do it." He said, "I want something to take care of the young men in this city." We started a Y. M. C. A., we built an eighteen-thousand-dollar gymnasium, we have four hundred and fifty members in the city of Joliet, Ill., consisting of men, women and boys and girls, and we have paid eight thousand dollars on the gymnasium, and have still ten thousand dollars to pay. We turned the property over to the church, which assumed the responsibility. The pastor told us what he wanted and we started out to do it, and we are doing it.

I came in contact with one of these small churches in a little village where the question was one of men attending church. The pastor said he was troubled with a number of men who brought their wives and children to Sunday school but stayed outside under the horse shed and talked horse and disturbed the services. I told him that the way to get them interested was to get a man who understood horse to talk horse inside. I talked to these men about the organization of a men's club in the church. To-day they have an organization, and the men meet inside of the church, and they have a constitution and by-laws which will be printed in our Brotherhood magazine.

CHAIRMAN LANDRITH.—Now for personal work. Mr. Thomas Harrison is a locomotive engineer from Atlanta and is interested in evangelistic work.

MR. HARRISON.—Brothers and Fellow-citizens:—If I could only speak as fast as I can run a locomotive I would pass out of the building like a flash, but the capacity of my vocabulary being so limited I will have to use discretion. I cannot tell everything I know in a minute. Coming down to the fundamental principles of character in the human being, I found in a peculiar way that the Lord has used me wonderfully since I was converted. I have been doing personal work, and I find from the teachings of the Lord Jesus Christ that personal work has been commanded for all mankind. The preachers have preached themselves to death and it has had nearly no effect. (Laughter.) In the last twelve months the individual has been awakened to a sense of duty. Preachers have been at it for a long time and now the men are getting ready for action. Day before yesterday I was talking to some fifteen or twenty men on the sleeper and the religious subject came up. I consider the fastness of time, and try to speak to every man I can about the Lord Jesus Christ. I think one man was finally converted before we got out of that car. The great God above has called us to do a specific work, and we have no time to fool around with it. We should speak

to the stranger. I have been doing it ever since I became a Christian, and the crowd that I work with now does not have to say, "Tom, don't cuss any more." Instead, I call them to prayer. I have in my home family prayer three times a day. (Applause.)

CHAIRMAN LANDRITH.—One hates to shut off steam in a locomotive working like that.

SPEAKER FROM BALTIMORE.—We have in our city a student problem. One of the members of my Brotherhood, who is a professor in a medical college, told the students it would be well for them in the beginning of the year to select some church in the city and look after their religious nature and its development. They told him they would like to attend his church. Fifty came up and three of those men came to the pastor and said, "We would like to do something." One played the violin, one the clarinet and one had a fine voice. My men are in the midst of visiting the students in their homes. We go up in the room, and there will be some bones and some books, and sometimes the bones will be hanging out of the window because they are a little too unsavory for the room. You can have a heart-to-heart talk with the men and invite them to the Bible class and church, and these men respond readily to every appeal we make to them.

I want to bear witness to the effectiveness of personal work. God will use anyone who is

willing to work. I am not an educated man, I left school when I was eleven years old, yet I have never gone to a person and brought to him the matter of accepting or rejecting Jesus Christ without being successful. I have been successful in the past five years with one hundred and sixty to one hundred and seventy. Two are in seminaries studying to be ministers, and they will preach the gospel after I have gone to heaven. Whenever I select a party to go to, while I am there my family are on their knees praying until I come back, and the Lord hears their prayer. Anybody can do that.

MR. A. B. T. MOORE, Cedar Rapids, Iowa.—Going into Chicago Saturday evening a man with blue overalls sat in my seat on his way home to West Chicago. He was from Nova Scotia. His father and mother, I found, were praying Christians; they had family worship. He had been away from home for years, and is the boss of forty men in the service of the Northwestern road. In talking with him about his soul and the Lord Jesus Christ, he told me, after an hour's conversation, that he would accept Christ. He was so anxious to get home and tell the glad news to his daughter, who is a Christian, that he got off and walked five miles rather than take the time to go on into Chicago and wait there for a train home.

MR. VANDERMAATEN.—In Los Angeles one evening I was writing letters late and I wanted

something to eat. As I passed down the street, a man said to me: "I have not had anything to eat for about three days. Can't you give me a nickel?" I said: "You must be pretty hungry. I will buy your supper to-night." We walked into a restaurant and I ordered this young man a supper. After we had got through eating I began to talk to him. The theaters were closing and people were beginning to come in. He had been reared in a Christian home, in a Sunday school, but he had drifted down and down until he had no hope at all in this world. After I had talked with him for three quarters of an hour we knelt on the floor and I was successful in leading him to Christ. The next day I was again in the restaurant and the proprietor said to me, "Were you here last night and were you not the one talking to the young man over there?" I said I was. He said, "Just wait a moment." He invited me into his private office and for two hours and a half I had the privilege of talking with him. He reminded me that on the night before, when his restaurant was crowded with people, I was not ashamed to tell of my Master, and he added, "I want to know the One in whom you trust."

We number forty. During the period of our organization we have organized many other Brotherhoods that are taking up this work.

CHAIRMAN LANDRITH.—Have any of you done public evangelistic work? Mission work close

to home? What is your Brotherhood doing for the neglected classes at home?

Our Brotherhood supports a home missionary in a neighborhood which has been neglected for years.

CHAIRMAN LANDRITH.—Prayer unions. I will ask Mr. Hanna for a word.

MR. HUGH H. HANNA.—We have an attendance of between fifteen to twenty men about fifteen minutes before service begins every Sunday. There is no particular effort to increase the number, but the prayer spirit seems to uplift the men so much. Day by day we see the growth in our church.

Our pastor is most responsive and sympathetic in the work. We see a wonderful growth in our church. It was decided that we increase our subscriptions fifty per cent for the benefit of mission work.

CHAIRMAN LANDRITH.—How many have prayer unions in your church? Hands up. (Many responded.) Thank you.

How many are doing personal work? Hands up. (Similar response.) Thank you.

I will ask you to pray for a people you are not praying for, your Jewish neighbors.

SPEAKER FROM NEWARK.—The most powerful force is our morning prayer meeting for men. We have from fifteen to forty men gathering there. The men themselves are growing rapidly; you can see them grow spiritually, and we are beginning now to have splendid service from the men who are speaking in the midweek service. They would never have been able to speak but for the prayer union meeting.

An interesting meeting is held in Carpenter Street under the leadership of Mr. Phillips, of Pittsburg. They are without a pastor. We have a men's prayer meeting at 9:15 and we pray for all the meetings during the Sabbath day.

CHAIRMAN LANDRITH.—How about civic reform work in your Brotherhood? In Tennessee we are as pharisaic as we dare to be. We are sorry for states that tolerate saloons. This government cannot exist half slave and half free. (Laughter.) We may have to have a new Missouri Compromise for the benefit of, well, say Pennsylvania. (Laughter.) Is there anyone here who will tell what his Brotherhood does for civics?

We have a section called the civic section, whose duty it is to study municipal problems. It is conducting a strong movement and taking a stand against social impurity.

Sioux City Brotherhood has as its president the alderman-at-large of Sioux City.

CHAIRMAN LANDRITH. — Ministerial supplies. Has your Brotherhood done anything to contribute young men to the ministry from your church?

I spoke yesterday of young men going out from the Third Church. Three men in the last year and four in the last two years have entered the seminary.

CHAIRMAN LANDRITH.—I have nine things on my notes and we have touched only half. Country work. I wish we could spend a half hour on that. Here we all need help. How many of you were born on the farm? (A majority responded.) I thought so. Has anybody anything to say about a successful country Brotherhood, and how you do it?

We gave a series of lectures on farming with great success.

PRESIDENT GEORGE B. STEWART.—I know a Brotherhood, or an organization within the church answering the same purpose, that conducted farmers' clubs to great advantage to the church and to the community. I know another Brotherhood, not so called, but still an organization within the church, under good leadership, that studied sociology with the pastor. Then

they applied their information to their own local problems as they were shown to them in the matter of rural improvements and various other local conditions that existed in their neighborhood. I know another Brotherhood in a small village that organized a civic club for the purpose of beautifying their village, and they have made it one of the most beautiful little villages in New York State.

We are erecting a Brotherhood building in a small town of two hundred and fifty inhabitants. It is the center of a large region of coal and coke towns. The purpose is to have a place for various meetings, Sunday-school conventions, institutes, road conventions, entertainments, anything that is for the general uplift or advancement of the country community. In the basement we shall have gymnasium work, a basketball league will hold their games and the mining towns will contribute their teams to this league, and so, in general, whatever is for the physical and the temporal and the spiritual uplift of the community we are engaging in. It is in the southwest part of the state, in Fayette County.

CHAIRMAN LANDRITH.—How many are getting ready for club rooms or have them? (Several responded.) Sunday-evening services conducted by Brotherhoods, their character and success.

Westminster Church has one hundred and thirty members, no pastor, and a Brotherhood of forty men. They are not worrying about not having a pastor and have opened a room in a cotton mill where the men conduct a Bible class, and they have a prayer circle.

CHAIRMAN LANDRITH.—Let us hear about the Sunday-evening services.

DR. J. R. HARRIS, Pittsburg.—We have a social and devotional meeting fifteen minutes previous to the service. We think it helps the service and creates a spiritual atmosphere.

CHAIRMAN LANDRITH.—Boys' work.

SPEAKER.—There are forty-five boys in our club and thirteen members in the band, and they do magnificently for boys. The difficulty is to get a layman to take charge of the boys. I think I have the men, but they think they cannot do it. They declare that they are not adapted to it, so I have to do it myself.

SPEAKER FROM CINCINNATI.—We have a Junior Brotherhood of fifty members which we conduct with a great deal of success. In our boys' Bible study class we have only twenty as yet, but we are working along. Out of the fifty-six about twenty-five came into the church since I became pastor.

CHAIRMAN LANDRITH.—We have with us Mr. Alfred R. Kimball, of Brooklyn, treasurer of the Church Federation. He is a Presbyterian by trade and a Wall Street banker on the side. We want to hear from him in conclusion.

MR. KIMBALL.—Brotherhood among Presbyterians leads to brotherhood among other churches. The movement for national federation originated about nine years ago. In the beginning we sought to form and promote federations in states and localities, but we found that federation is like any other movement. We had to go back to the heads of the church. This resulted in the Inter-Church Conference in New York in the fall of 1905. It takes time because the great church bodies meet from one to five years apart. This brought about a plan which went back to the bodies, and last December, when we organized the Federal Council of the Churches of Christ in America, thirty-nine denominations united. We aim at systematic co-operation, investigating the existing conditions and coöperation in the community. Organic union may be a worthy ideal, but fellowship in service is immediately practical. The federated churches of Rhode Island and Massachusetts have decided to avoid overlapping and overlooking. The federated churches of South Dakota have worked with a view to correcting their social conditions and the notorious divorce laws which have been changed. The federated

churches of New York City led to the support of the state constitution. The federated churches of Paterson spoke and the city's billboards became decent. Federation was impossible except in localities where some inspired leader arose or some great need arose, until we had the authority from the heads of the churches. Now we have accomplished that and the churches are standing back of us. In the Brotherhood we have the nucleus of practical federation. Help the Federal Council at 81 Bible House, New York, and we will help you all we can.

THE PRESBYTERIAN BROTHERHOOD OF AMERICA: ITS PROGRAMME AND OUTLOOK

BY CHARLES T. THOMPSON, TREASURER OF THE
NATIONAL COUNCIL

I am called upon to speak of the progress of an organization—or rather of a movement as I prefer to call it—which is still in its infancy. Less than four years have elapsed since the cry came up to our General Assembly from all sections of our church that some plan might be devised to awaken the men of our church to a greater realization of the fact that they had an important work to perform in the salvation of the world, and that they must hear the call of duty and arouse themselves to greater activity in the Master's service. For years the Christian service of the men of our churches generally, so far as outward appearances indicated, was confined to attendance upon one service on the Sabbath day, while the other work of the church was delegated in large part to their wives and mothers and sisters, or allowed to go unperformed. Men prominent in business and social life, who would have felt it a disgrace to shirk their fair share of labor and responsibility in clubs, societies and other organizations of which they were members, were sadly neg-

lectful of their duties in that highest and best of all organizations, the church of Jesus Christ. It is no wonder that the cry went up that some method must be devised to end such an intolerable condition of affairs. It would be useless to revive the discussion as to who first suggested the organization of a Presbyterian Brotherhood; several might be named who are entitled to great credit for their efforts in this direction in the year 1906 and even earlier years. But this we do know, that the General Assembly of 1906, in response to a demand from Presbyterians all over the land, appointed a committee to consider the subject, with power to call a convention of laymen for conference regarding the organization of some such movement as this. The work of this committee resulted in the calling of the Indianapolis Convention, at which the Presbyterian Brotherhood of America was born. I have not the time, nor is it necessary, to describe that convention with its enthusiasm and inspiration; nor the great Cincinnati Convention, with an even larger attendance and even greater enthusiasm. In this convention, filled with a like enthusiasm and with such unmistakable evidences of the Holy Spirit's presence and influence, we have reached the high-water mark of the Brotherhood movement up to the present date.

But what, we are asked, has been really accomplished by the Brotherhood up to this time? We men are in this, as in most of our religious

and secular affairs, too impatient for results. It is true of this, as of all other great movements, that the results cannot be measured by what we can see or by the statistics which we can gather. Who can measure the influence of such gatherings as this and the two previous conventions? Think of it. Thousands of men gathered from all sections of our land and from every calling of life, laying aside their business and, often at a great pecuniary sacrifice, coming together inspired with only these purposes, to enjoy more than ever before the presence and blessing of the Holy Spirit; to gather new inspiration for the Master's service; and to gain a fuller knowledge of the means by which that service can be performed. The men who have been privileged to attend these conventions have received a spiritual uplift which they can never lose; and they have carried away with them an inspiration which has permeated the entire church. But these conventions have touched, directly, only a comparatively few of the men whom the Brotherhood is designed to reach. For that reason the National Council was created, that through it all of the men of the churches throughout the whole denomination, might be reached directly and inspired with enthusiasm for this new awakening to a realization of a Christian's duty.

It would be impossible for me to enter into a discussion of all that has been done, and it would be also unnecessary to do so, in view of

the comprehensive report of our president. I can only suggest, in general terms, some of these results.

Beginning with no treasurer or treasury and with the express command of the General Assembly not to call upon it for financial assistance, it has carried on an efficient work for more than two years at an annual cost of approximately nine thousand dollars, which has been given largely by a few men who believed that the movement was of God and that he required of them liberal gifts to the Brotherhood during its early years.

Commencing with no members, it has now enrolled seven hundred Brotherhoods, with thirty-six thousand members.

From all quarters the members of the Council have received reports of the inspiration that has come to the churches, both in the city and in the country, from this movement; and you, yourselves, have heard similar reports from the field given by those who have spoken from this pulpit at this convention.

You have heard of weak churches sustained; of pastors' hands upheld; of rescue work for the boys; of Bible study increased; of men brought to Christ; of strangers welcomed to the fellowship of God's people; of the cause of civic righteousness advanced; and of many other forms of activity along religious and moral lines which have been begun or greatly enhanced by the work of the Brotherhood.

So much briefly and very incompletely for the progress of the Brotherhood.

Are we satisfied? Not at all.

Brethren, I believe this movement is of God. Were it not that I so thought, I can assure you that I would not have consented to assume, in connection with it, a new burden of work and responsibility which, added to a burden of religious work already too heavy for my strength, has threatened at times to crush me down. I am in it heart and soul and for life; whether as a member of the Council or not, I care not. But bear always in mind, brethren, one thing, a very important thing, too, and that is that the members of the National Council and their secretaries can do only a very small fraction of the work which the Brotherhood should accomplish. They can gather information as to what others are accomplishing in their Brotherhood organizations and can pass that information on to you. They can make suggestions, give information, aid in organization, arrange for conventions and can, we trust, through the guidance of the Holy Spirit, give you some inspiration for service in your respective fields. For these purposes the National Council is necessary and should be liberally sustained; but beyond such services as these it cannot go. The final responsibility is yours, and you must face it. Every church has its peculiar problems to be solved, its peculiar work to be done. One problem only is common to all—how best to bring men to Christ.

The members of the Council have been saddened, and often made righteously indignant, over letters received at the Brotherhood headquarters asking them to tell the men of some particular church what they should do. What to do? Men and brethren, take your business common sense and ask the Holy Spirit to sanctify it; then, in the light of that sanctified common sense, face the conditions and problems of your own particular church. If you do, you will have no difficulty in discovering what there is in your sphere of Christian activity which your local Brotherhood can and ought to undertake; and your understanding will be enlightened to see how you can best do it.

If your pastor is disheartened by apparent indifference and lack of sympathy of his people, see that your Brotherhood does everything possible to uphold his hands and sustain him in his work; if your church members are indifferent to the call of God's house, or to the prayer service, or are neglectful of the study of God's word, you have work clearly indicated for you; is your neighborhood filled with friendless men, living in hotels and boarding houses, make a home for them and prove to them that the sweetest and also the grandest Brotherhood on earth is that of which the Lord Jesus Christ is a member, and win them to personal membership in it. No, brethren, it is not the purpose or desire of the Council to prescribe for any Brotherhood organization any particular form of service;

but the whole purpose of this organization is to bring about the time—and God grant that it may speedily come—when the exhortation of the great apostle will be heeded and obeyed: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” You know what follows in that marvelous call to duty and service, all together working for the advancement of Christ’s cause, each in his own place; not all using the same gift, but gifts differing according to the proportion of faith, teaching, preaching, ministering, holy living and all sweet Christian service in the Master’s name.

Brethren, do you ever see visions and dream dreams? I thank God that he permits me to do so at times. When I get weary and discouraged in his service—and I sometimes do—I believe it is his Holy Spirit who directs my attention to those inspiring chapters, the eleventh and twelfth of Romans and the eleventh and twelfth of Hebrews. I learn from them that the same service is not expected of every man nor of every Brotherhood; but of all is expected service, according to the proportion of faith. Brethren, the church of Jesus Christ and its individual members have been too long hin-

dered by a weight of worldliness, indifference and, shall I say it? of ignorance of duty, which has sadly impeded their progress. To it comes again the call to duty in that marvelous chapter in Hebrews. We know from the history of those who have gone before and from the lives of men around us what can be accomplished by weak men who are joined by living faith to God. But we ourselves are so weighted down by these sins of indifference and ignorance! Do you hear that challenge which always comes to me like a bugle call from heaven itself, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith." My visions are of a church and a church membership obedient to that call; and my dreams are of the results which will surely follow from such obedience.

Gentlemen of this convention, again I say this Brotherhood Council does not propose to do your work, nor can it do it. It can give you some useful information, possibly some inspiration; then you must hear the call of which I have just spoken. Look at the religious and moral situation in your immediate sphere of activity, and the problems thereby suggested; apply to those problems your best business common sense, having first brought that com-

mon sense to the throne of grace and had it enlightened and sanctified by the blessing of the Holy Spirit. If you will do this, and I believe you will, the outlook reveals the Presbyterian Brotherhood of America as a magnificent success, as an agency in conquering this world for Christ; unless you do this the outlook promises certain eventual failure of this movement. Will you all do your part? God grant it.

PART IV

THE MAN FOR THE HOUR IN THE CHURCH

BY ROBERT JOHNSTON, D.D.

PRESIDENT HOLT.—I am sure you have been impressed and inspired, as I was, though not surprised, by finding that Dr. Finley brought his man for the hour around to the test of consecrated personality and applied as the standard of that personality the life and character of Jesus. The man for the hour in the church, as in the state, will be the man who “sees life steadily and sees it whole,” and knows that civic duty is a part of religious duty. There is no line of cleavage in the demand that the hour makes upon us for consecrated Christian character. As at our first great convention at Indianapolis we went to Canada and summoned to our aid an eminent speaker and writer of that Dominion, Ralph Connor; so for the speaker of this evening we call from Canada one who comes to us with a message of power to which we shall listen with joy. Robert Johnston, D.D., of Montreal, will address us on “The Man for the Hour in the Church.”

DR. JOHNSTON.—“The genius of opportunity,” some one has said, “lies in its strategic element.” It is the moment that imperceptibly and yet inevitably stamps with its own impress

of success or failure all moments that are to follow, marking them for splendid fruitage and the triumphal way or, with as determining a hand, directing them to barrenness and failure.

That truth finds illustration in every department of life and activity with which we are familiar.

Visit any one of the great steel plants of this city of Pittsburg. Watch the iron as, cold and unyielding, it is thrown into the furnace. Standing near you will find the master mechanic, intent on discovering the opportune moment when, yielding to the force of the fierce flame that envelops it, the iron flows like water. In that moment, and in that moment only, it can be molded into a form in which it will serve the high purpose to which the master mind has determined it.

Some years ago astronomers from all the great observatories of the world journeyed to Africa to observe a transit of the planet Venus. Exact calculations had been made as to the moment at which the sun, Venus and our earth should be in line. Then and, only then, could be made observations which, omitted, could not be made again for years to come. It was for men of science, whose study is the heavens, the opportunity of a lifetime.

There was an hour in the history of Great Britain when not only her destiny but the destiny of this western world as well, seemed to tremble in the balance. Good Queen Bess was

upon the throne of England, favorable to the Reformation. But Spain and France with the power of Rome behind them, had leagued for her overthrow, for the enthronement, in her stead, of Mary Queen of Scots, and thus for the staying of the Reformation in Europe. Two thirds of the nobility in England had pledged themselves to rise against Elizabeth just as soon as Alva's armies, then waiting on the coast of the Netherlands, should land upon Scottish soil. These armies waited but for one thing—a spirit in Scotland sympathetic to the project, and ready to coöperate with the invading forces. Then arose “the man for the hour.” From his pulpit throne in St. Andrew's, John Knox thundered against the unwisdom and the sin of alliance with Rome. His voice, to use his opponents' words, was like “the braying of ten thousand trumpets in Scottish ears.” The men of the Lowlands responded. Parliament dared not act in the face of the spirit thus awakened. Scotland, Britain, aye, and the New World then opening, were saved to the cause that stood for liberty and saved by the man who was ready for his opportunity.

THE MAN FOR THE HOUR A PREPARED MAN

Now the truth which I wish to impress from all of these illustrations is not alone that the hour of opportunity, the strategic hour in life, comes to every man, but that the man for the

hour is not created by that hour, but is simply discovered by it and discovered ready. Study the lives of the men who have served their age, aye, who as saviours have appeared at the hour of deepest need for the cause they loved, and you will find that they were raised up for the occasion, not springing Minerva-fashion, full armed from the head of Jove, but rather fitted by a long process of education and training for the occasion toward which, all unconscious, they had been hastening.

I make no apology for finding the text and, indeed, the suggestion for the entire treatment of the theme before us to-night, in Holy Scripture, for "I speak concerning . . . the church." Indeed, I venture to think that there is more than a faint and far-off resemblance between the times of which I am to speak and those in which we are privileged to live.

If I read aright the signs of the times the church of Jesus Christ is emerging to-day from a period of preparation that is rich in promise. That period has been marked, first, by a theological unrest that has forced us to find a common meeting ground of fundamental truth; second, by opposition on the part of antagonistic forces that has led us to seek by coöperation and union to face the foe with undivided ranks; and third, by a spirit of organization that has massed the forces of the church into regiments and brigades, that make it not a disorganized

multitude but a mighty army strong for conquest.

These things are not by chance; for through all the unrest of the past, the periods of discouragement sometimes approaching to panic, God has been leading his church through the wilderness way for forty years and more to the borders of the promised land. If ever in the history of the church of the living God the time was ripe for a great aggressive movement, it is to-day—to-day when voices from above, from afar, from at home, are calling us to be strong.

And far within old Darkness' hostile lines
Advance, and pitch the shining tents of Light.

The "man for the hour" is the man who hears the call, who sees the opportunity and who, with confidence, courage and hope, moves forward.

FOUR ESSENTIAL LESSONS FOR A LEADER

"Moses my servant is dead; now therefore arise!" Such was the call that summoned the "man for the hour" in the church of his day, for leadership in the great aggressive movement for which the events of years had been preparing.

You have doubtless noticed that on only four occasions is Joshua specially mentioned previous to the hour when he was called to succeed his

great leader. If you have noted that you have noted also that on each of these occasions this future leader was taught a great fundamental truth that, entering into his life, prepared him to respond when the hour of opportunity came. These truths are so essential to all Christian success, so permanent, aye, eternal in their character, so universal in their application, that I count myself happy in thus having ready to my hand the Holy Spirit's own description of the "man for the hour in the church."

Need I say that on the first of these occasions the lesson that Joshua was taught was one fundamental then, and no less so now, to all success in service for God, the lesson of faith, of reliance upon the Most High?

It was at Rephidim, as you remember, that the lesson was taught him. Joshua had gone, at Moses' command, and with him all the men fit for war, to meet the hosts of Amalek. It is not difficult to imagine the zeal with which the young general marshaled his troops, the care with which he laid his plan of battle, the ardor of the attack and the firmness with which he met the repeated onslaughts of the fierce Bedouin warriors. Nor is it difficult to picture his surprise as the day wore away toward eventide and victory still remained undecided. Then it was written deep in upon Joshua's soul that other forces were at work besides those of masterly organization, bold attack and brilliant de-

fense. Then he learned, perhaps with a measure of surprise, that, more than by his strategy and daring and endeavor, victory was determined by the hands on yonder hill, uplifted in weariness, but still uplifted, challenging the help of heaven. And that day Joshua learned that through prayer rather than through effort or, if you will, through effort made effective by prayer, must success come in the cause of God. It is the lesson of faith in the unseen that men need still to learn, and never more than to-day, when a materialistic philosophy is making a last effort for recognition, and when by the very alignment of science and commerce with the work of the kingdom there comes to us the temptation to rest in these as sufficient instruments for success, independent of that which is indispensable to all success—the Spirit of God.

If God has made anything plain, through all the ages, it is that in the progress of his kingdom the first essential is that faith that expresses itself in prayer. Truly

More things are wrought by prayer
Than this world dreams of.

We are concerned about the life of our great cities, those fields of alluring possibility and of overwhelming peril. Have you studied the story of the regeneration of a city as set forth in the Book of Nehemiah? Study it again and note how from beginning to end the upward look to God pervades the tale. Bearing the burden of

the city on his heart, the great reformer of his day lifted it to God—past friends and foes, past hinderers and helpers, past priests and princes, he pressed ever to the very throne of Jehovah. And that city, walled around, its temple restored, its streets in quietness, its splendor standing in such startling contrast to the heaps of ruins that a little while before had marked the city's site, is a tribute to the power of prayer.

We are concerned about the evangelization of the heathen world. Study again the book of The Acts of the Apostles, and note once more the spirit in which the foreign missionary enterprise was born. Then turn to the book of the modern acts of the apostles, and note how, from that room where William Carey cobbled shoes, while he cobbled he prayed for a world over which his heart yearned; how from the deck of the ship where Morrison paced through the long days of a wearisome journey, as he paced, he prayed for the land toward which he sailed; how in that hut in Central Africa, whence the soul of the great missionary explorer took its flight, he knelt in prayer and besought God to raise up some one who would help to heal the "open sore of the world." From these incidents, from the great spiritual awakenings that have marked—and to-day are marking—the progress of the church in heathen lands, and from a thousand other similar signs, God is writing this truth deep in the heart of

the church, that by the pathway of prayer lies progress.

We are concerned about the revival in spiritual life and power of the church at home. Does it even need to be said that every great awakening that has blessed the church has had its origin in prayer? That remarkable movement that swept through the north of Ireland in the year known as the "year of grace" was traced to the prayers of a number of young men who were accustomed to meet weekly in a country schoolhouse to plead with God for their land. I am speaking to men who have heard Mr. Moody tell how he was thrust forth into the work of his life, and indeed to the great work of his generation, by the prayers of godly women.

O my masters! I will part with the purse of the church, on which, alas! we place such reliance; I will subordinate even the preaching of the church, important as it is, if you will but give me this for the church, the secret of prevailing prayer. The "man for the hour in the church," be he in pulpit or in pew, at home or afar, administrator and organizer or engaged in active propaganda, is the man who knows and treads often the way to the heart of God.

PATIENCE WITH GOD

If faith in God is the primary lesson which the worker with God must learn, that of pa-

tience with God must follow it. That lesson Joshua learned in the second incident recorded of him.

I pass by the incident with briefest description, for it is familiar to you and will at once suggest its lesson. Joshua, with the elders of the tribes, had accompanied Moses up the mountain slope whither the great leader had been summoned by Jehovah. The elders went but a little way; Joshua pressed on further, until he, too, was bidden to tarry, while Moses went on into the cloud that hid him from his servant's view. And then Joshua was subjected to an experience that, while, I believe, it was among the most trying of his life, was also doubtless one richest in results. Alone and waiting! His soul exercised with concern for the people whose restlessness and instability he knew! His spirit chafing under the delay, when every day should be bringing the host nearer to the land of promise! Why did Moses not come? So he questioned. And as days lengthened into weeks, and weeks to more than a month, Joshua's zealous spirit was disciplined by the process of waiting that was to prepare him for later and far more trying experiences.

There is no harder lesson to learn, nor any more necessary. It is difficult often to be patient with our fellow-men; more difficult still to be patient with ourselves; to be patient with God is most difficult of all. There is so much to do, and yet oftentimes God seems to do noth-

ing. There is such need for progress, and yet the cloud stands still or God hides himself in thick darkness upon the mountain top. The forces of evil are so aggressive, so blatant, so derisive in their opposition and their scorn, and God seems to be careless.

Restless and anxious we cry in our impatience,

O Son of Man! to right our lot,
Nought but thy presence will avail;
Yet on the road thy wheels are not,
Nor on the seas thy sail.

And still we complain,

He hides himself so wondrously,
As though there were no God;
He is least seen, when all the powers
Of ill, are most abroad.

I believe there are few souls that are not thus tried. We are children, anxious to pluck our flowers three days after we have planted our seeds. We want movement, progress that is in evidence. We want—as John in his prison in Machærus wanted—to see the kingdom coming with ostentation, with overthrow of wrong and triumph over wickedness. We covet the short cut, and “short cuts are not God’s.” “God led them not through the way of the land of the Philistines, although that was near, . . . but God led them about.” “Short cuts are not God’s,” and the man whose work for God is to be not ephemeral and passing, but enduring, must learn this. To wait is oftentimes the essence of faith; to endure is the

sublimest form of courage. When the destinies of Europe hung in the balance, on the fateful day of Waterloo, and the flower of Napoleon's army, unconquered veterans of a hundred fights, heroes who at Austerlitz and Jena had grown familiar with victory, launched themselves with a courage born of confidence against the army of the Iron Duke, there were hours when British courage proved itself only by British endurance and British patience. Like the waves of ocean in storm these magnificent legions of an unconquered army hurled themselves against the solid squares of British infantry. And as those squares, under repeated assaults, were thinned, and thinned, and thinned again, and men stepped silently into their fallen comrades' places, many a heart wondered, and some rebelliously, why no command to charge—to charge even to death, but to death in an attempt at victory—came from him to whom, as their leader, they had sworn allegiance. And yet in patient waiting was their victory. And the hour came when he who at no moment had been indifferent gave the command at which those squares dissolved into the thin red line that swept the field, as the tempest sweeps the field of ripened grain.

God is not careless. He cares; aye, he cares and he works.

Blind! I live, I love, I reign; and all the nations through,
With the thunder of my judgments, even now are ringing.

“Rest in the Lord, and wait patiently for him.” “Wait, I say, on the Lord.”

CHARITY TOWARD ALL MEN

But the man for the hour must be a man whose sympathies are as broad as his faith is strong and his patience enduring. This lesson of sympathy or charity Joshua learned in the third incident recorded of him. Assembled at the door of the tabernacle with Moses were the elders of Israel. The Spirit of the Lord fell on them and they prophesied. And one ran and cried, "Eldad and Medad do prophesy in the camp." Joshua's military spirit resented this irregularity. Why were they not in regular order, in proper place and under proper auspices, prophesying with the others? Turning to Moses he cried, "My Lord Moses, forbid them." But the old leader, who with years had learned charity, said: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" It carries us in spirit to an incident long after, when the disciples of our Lord, zealous for their Master's glory even in their narrowness, and zealous, too, for their own exclusive prestige, said to the Master, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us." And Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

It is the lesson that every age has to learn

anew for itself. For in every age the followers of the Master have been all too ready to forbid all who walked not in the one way, between the walls of which, it seemed to them, all truth lay. How we all looked askance at the Salvation Army when, years ago, with blood-red banners and beating of drums and blowing of bugles, they ventured to prophesy in the camp, and without the authority of the church to storm the gates of hell! And how splendidly in all these years God has rebuked our narrowness and our suspicion!

And still we divide ourselves into hostile camps, contending often for our respective prejudices instead of gladly rallying every true-hearted helper to a united opposition to the common foe.

Years ago, during one of the frequent wars between England and France, two vessels sighted each other just as the day was darkening. They bore down upon each other and, eager for conflict, hung out lights that even by the darkness the battle might not be delayed. All night long the fight waged, but in the morning when the sun rose and discovered two disabled ships, it was seen that each ship was flying the same flag. Such are the struggles that too often in the mists of this life engage us. To-day, when men are happily awakening to an impatience with historic divisions that have separated, we want a charity that will recognize as a fellow-soldier in the great campaign against

evil every man who flies for his colors the banner of the cross, and who subscribes to the Spirit-inspired creed of the whole Christian church—Jesus is Lord!

COURAGE

I have been describing the all-round man, the man who in the graces of the Spirit stands, like that city of God let down from heaven, four-square, its length, its breadth and its height equal. Faith! That is the soul's height, its uplook. Patience! That is the soul's length, its onlook. Charity! That is the soul's breadth, its outlook. I am not straining Scripture. The character complete in Christ Jesus is the same wherever found.

Now what spirit must pervade such a character as I have described if it is to be efficient and forceful in life? A spirit of courageous devotion. And this Joshua learned on that occasion when, with Caleb, he stood for God against the rest of the spies, and against the whole multitude. And as the years passed and he saw the bones of those who had come out of Egypt with him whitening on the desert sands, it was written deep upon his soul that the man who stands with God is the man who prevails.

We all acknowledge the need of a devotion to our Lord that will enable us to stand with him, even when so to stand means to have the world in opposition. But where and how is such de-

votion to be inspired? I know of only one place; it is at the cross of Calvary. I know of only one way; it is by filling the soul with the vision of the Christ. "The Son of God, who loved me, and gave himself for me!" cried the great apostle, and that was the secret of a life majestic in its enterprise and splendid, beyond the power of words to describe, in its devotion. After all, I believe that you will find at the heart of every life of splendid service a supreme devotion to a person. It is a person rather than a cause that challenges a man to be and to give his best. Years ago the men of the Highlands left behind them their flocks and fields, their castles and their heaths, to follow a prince who had won their hearts.

"Follow thee!" they sang
"Follow thee!
Wha wad na follow thee?
Lang hast thou lo'ed
And trusted us fairly.
Charlie! Charlie!
Wha wad na follow thee?
King o' our Hielan' hearts
Bonnie Prince Charlie!"

Devotion to a person was the secret of their sacrifice and service.

And it is so in the service of the Christ. It is the vision of him who is at once my Saviour and my Strength that makes me bold for service and strong for suffering.

And, men of the Brotherhood, we need this courage to-day. On every hand tidings of the

distress and peril of our times come to us. It is a Chicago editor, is it not, who declares that of all ministers in America nine out of every ten are discouraged men, regretting that they ever entered the ministry. It was the secretary of the Baptist Association in England who entitled his annual report "The Arrested Progress of Religion in England." It is a popular preacher in New York who has been announcing from his pulpit-throne the failure of the church in New York to meet present-day conditions, and it is Dr. Strong who arrests us with these amazing figures, that if the progress of the church in overtaking the population of the country be represented for the first half of the last century by eighty, then it will be represented for the last half of the same century by twenty, for the last twenty years by four and for the last decade by one.

These are startling assertions, and I have no desire that we should close our eyes to the seriousness of existing conditions. But, men of America, we must have a vision that will see more than the difficulties.

I hear Moses inquiring of the spies who had searched out the promised land:

"What did you see?"

"Oh! we saw cities; cities walled to heaven; and we saw armies great and strong; and we saw giants, and sons of giants; yes, we saw the sons of Anak, and we were as grasshoppers in their sight!"

“Joshua, what did you see? Did you see the giants?”

“Yes, we saw them.”

“And walled cities?”

“Yes, we saw the walled cities.”

“And did you see the sons of Anak?”

“Yes, them also we saw.”

“Saw you aught else, Joshua?”

“My Lord Moses, we saw God. God! and we be well able to go up and possess the land, for our God is with us.”

And the secret of courage for you and for me to-day in the face of conditions that, I confess, are sometimes calculated to appal us, is the vision of him who from Olivet's height said to his disciples, “All power is given unto me . . . and, lo, I am with you.”

And now, to close. Whom have I been describing; a leader only? A man conspicuous in a nation and in his age? Not so. I have been describing the man who, in any field, however obscure, would serve the church of the living God. This life is to be yours and mine, and may be yours and mine as truly as it may be the life of the leader for whose inspiring call the whole church waits.

The virtuoso of the piano is with us again. I have listened to him, as you have, as with magic touch he has seemed to breathe his very soul into that dead thing of wood and wire and metal, as he has seemed to make it live with his life, to utter his longings, to whisper the secrets

of his soul, to challenge the elements in storm, or to steal away into a silence that can be felt. And I have said, as I listened, if human genius can give voice, and longing, and power to inspire to a dead instrument, what cannot the might of the Spirit of God make of even my life if it be laid at his feet for his service?

O men, I challenge you for Jesus Christ to-night. By the cross of Christ, by the vision of Calvary, let us present our bodies living sacrifices unto him; it is our reasonable service.

THE BROTHERHOOD AND THE SUPPLY OF MINISTERIAL LEADERSHIP IN THE CHURCH

BY PRESIDENT GEORGE B. STEWART, D.D.

PRESIDENT HOLT.—Those of you who listened with any attention to the reading of the Council's report this morning, must have caught the vision which is in the heart of all of us who stand close to the Brotherhood, that somehow it should be instrumental in attracting men of the highest quality to the ministerial service and leadership in the church. It is with that thought in mind that we have asked an eminent expert of wide experience to speak to us on the relation of the Brotherhood to the recruiting of the ministry—Dr. George B. Stewart of Auburn Theological Seminary.

DR. STEWART.—I do not echo the cry, "More ministers," for to that call there is danger of incompetent men, wordly minded men, self-seeking men, men with unhallowed ambitions responding, and we do not want them. We have enough of that sort, even though we had only one. What we do need is more ministers of the right sort; men who have a vision; men who, under the guidance of the divine Spirit, have a message; men with a heart, with a

human touch, with their windows open toward heaven, that the influence of God may pour through them to the lost and ruined world. We need men of intellectual ability, men of affairs, men who have capacity for leadership. I am glad that the emphasis has been put on the word "leadership" in connection with this subject. We cannot have too many men of this sort in the ministry, and there never was a time in the history of the church when the need was greater, no matter how great the need may have been in other times.

The very existence of this Brotherhood, and of the movements in the church for which it stands, emphasizes this need. It used to be that the minister was the whole thing. He was It. But we have discovered that the layman is the backbone of the church. And in the language of the sophomoric orator, "We are bringing the backbone to the front." We ought to. But the simple fact that this is a layman's age creates the need for this leadership. It may be that we do not need men to preach any more than we did formerly, as there has always been need for preachers. But we do need men who are able to marshal the great forces of the church which are now being let loose, these great lay forces which are so vast, so intelligent, so skillful, so enthusiastic, so consecrated. There is need for men to marshal these forces, organize them, instruct them, guide them in the worship of God and in service for their fellow-

men. That is the function of these leaders to-day whom we call ministers.

I am not sure but that this Brotherhood has addressed itself in this topic to one of the questions that are most vital to the Brotherhood itself. For unless the church is properly led by men who are trained, competent, skillful, consecrated, I see very little of promise for large efficiency and effectiveness of such an organization within the church as this is. The Brotherhood needs the minister if it is to come to its own. Therefore, in this topic there is a problem most vital to you as well as to the larger interests of the church.

Now, it is worth our while to understand at the very beginning that we are talking about men who are competent for leadership. An army badly led is worse off than if it were without leadership. Many a battle has been lost because the leader was incompetent, and I fear many of the battles of the church are being lost because of poor generalship. Strategic points are not being held; work that is needed is not done; forces that ought to be called out, directed, instructed, are lying dormant; great possibilities are passing unheeded and unused; possibilities for extension and development of the work of Christ in the world are being neglected because of incompetent leadership. We might as well recognize this fact and reckon with it. If I understand the spirit of this Brotherhood, and I think I do,

it desires not leadership, but competent and trained and skillful leadership, the best leadership possible to get.

It is a sorry thing for any great profession, sorry for the profession and for those human interests committed to it, when its practice falls into the hands of men who are not qualified for it. The profession of law—what if our lawyers were largely incompetent? Of course, some of them are. What if our doctors were all quacks? How quickly we would spring to the rescue of ourselves and of our interests from such leadership. Now there is no profession—I think this will go unchallenged in this body—which has in it so many capable, strong, effective, consecrated men, men with a single eye, men with informed minds, men with hearts aflame, as the ministerial profession. Our ministers, as a body, are a superb set of men. But I am speaking to the end that it may be kept such. I plead with you as brothers in this great church of ours that you see to it that in the days to come the men who practice this profession, the leaders whom we call our ministers, are kept consecrated, informed, skillful, competent. Now, what can you do?

In the first place, it seems to me that you can help in this matter by bringing your own minister to a larger efficiency, and show in this way to the young men of our church in your community that it is worth while to be a minister. There are a lot of young men who do

not think that. I talk with college men who do not think that. They tell me that one reason why many of them do not care to go into the ministry is because they want to put their lives where they will count for much, and the ministry does not offer them that opportunity. The notion prevalent, all too largely, among men, is the one expressed by the mother when she brought her son to the minister and said she wanted him to study for the ministry, assigning as the reason, "He would not make a lawyer, and not make a doctor, and he is not good for anything else, so I want to make a minister out of him." (Laughter.) The notion prevails, and hence we are directed to this young man, or that young man, and told that, as he is a good, consecrated fellow, as he is very pious, takes part in prayer meeting, is much interested in religious work, he would make a good minister. But we want in the ministry men who are not only good but good for something. We must convince these young men of affairs, who feel within them the movings of power, who have an outlook upon life, who have enthusiasms and high ideals, that the ministry offers to them a large sphere for usefulness, practically the largest they can find.

One of the most effective ways for doing this by the Brotherhood is by making your own minister conspicuous for such usefulness. You can do this in a great many respects. You can furnish him opportunities for service which he

might not be able to find without you. For example, a young minister has just resigned a church in which there were large possibilities for usefulness, in which he had a satisfactory salary, and has gone to another field because the work that needed to be done in his parish, which he knew he could do, could not be done without more money being put into it. His men would not put down the cash. He told me, "I have exhausted every penny of my salary that my wife and I could save, cutting down our expenses to the last notch, putting the savings in the parish work." But others would not follow his example. If there were a Brotherhood in that church, shame on it! If it should happen to be your church in any degree, my brother, correct the situation by putting money into administrative expenses. Make your minister an effective man in the community by not clipping his wings and withholding from his work and the work of the church the necessary funds.

You can help your minister to broadness of thought. Many a minister is cramped, cribbed and confined in his thinking because the congregation hedges him about. There are a good many topics he cannot discuss in the pulpit, but many of these are questions in the theological world, questions in the biblical studies, questions in the sphere of social activity, about which he ought to be informed. Encourage him through your Brotherhood meetings, and in other ways,

to read, to think, to speak on these questions. Give him the largest liberty. Take away from him the fear of being called a heretic or an enthusiast or a one-idea man. Allow him to speak with freedom in your Brotherhood and elsewhere, and thus let the young men in your church see that you do not surround him with barriers over which he dare not go for fear of losing his official head. Young men have the impression that the minister does not have liberty to think or to speak. Take away that impression from the young men of your community by removing such hedges about your minister, if there are any. I sat by a layman the other day at a dinner party, and I happened to suggest that it might be a good plan to change the name "Sabbath school" to Sunday school. I thought it was a most innocent suggestion, but because of it I may now be in danger of being tried for heresy. If I were in his presbytery I fear I might have trouble. If you are threatening to pull what little hair your minister may have left, because he ventures to express an opinion on some mooted question in the church with which you do not happen to agree, you may be discouraging some bright young man from going into the ministry. Men are reading books which some young men think the minister dare not read or discuss for fear of losing his official position. Take away that suspicion. Give him the longest rope. Do not tether your minister with

too short a tether, intellectual, financial or spiritual.

There is another way in which you can help to increase the supply of the ministry with the kind of leadership you want. That is by beginning in your own home with your own boy. What are you going to do with him? What are your ambitions for him? Have you ever thought of the ministry? A minister was asked the other day by a prominent member of his church, "What are you going to do with your boy?" "I am hoping that he may have a call to the ministry, and I am using all wise means to bring it about." "Oh, pshaw, he is too bright a boy, and has too much promise in him to sacrifice him in that way," was the reply. Is that the way you feel about your boy? I know of the case of a young man deciding in favor of the ministry. Man after man eminent in the church asked his father in a good and hearty way what his boy was going to do. When told of his decision they almost to a man, by manner or tone of voice, revealed their disappointment or commiseration. Is that the way you feel? If so, there is no use talking to you about increasing the supply of the ministry. So long as you keep back the best—your boy, your splendid boy—do not lament that the supply of the ministry is inadequate or the quality is inferior.

Your boy who has capacity for leadership, which shows when he plays with his companions, who has the human touch, who has the making

of a big man, give him to the ministry, to this, the largest career that is open to a young man of this day, and pray that he may go to the task of working with the mightiest forces in our community. Electricity is not in it. The electrical engineer, although wielding the greatest physical forces, handles nothing to compare with those infinite forces in the hands of the young minister. These great forces that are making for righteousness in this community, these forces that are making for the uplift of mankind, these forces that are making for the bringing of the kingdom of heaven among men, are the mightiest, the most beneficent that the world knows anything about. It may be a life of poverty, it may be a life of self-denial, to which the young minister dedicates himself, but in the language of President Roosevelt, "It is a life that wins men who are willing to suffer and to fight." There is no heroism that is superior to the heroism that may be found upon the great moral battlefields of the world and of the heart. One was willing to die and he fell with his feet to the foe and a smile on his lips. Another was willing to live. He suffered and served, and he smiled through his sufferings. Heroes both, though the one may be sung and remembered and the other unsung and forgotten.

You can do very much as a Brotherhood and as individuals for this supply of the ministry. Do not pick out mollycoddles. Do not look for the men who affect the long coat and white tie,

and are utterly goody-good. The ministry can get along without them. Let them go into the law. (Laughter.) But search out in your congregation the young man of strength, the superb young man, the young man with culture, the young man who knows how to carry himself in the presence of men, the young man who has the capacity to bring things to pass and do things, the young man of promise—of the most promise—and call his attention, direct his thought, direct his steps, by exhortation, by information, by prayer, to this magnificent career.

There is much more, of course, that might be said, and even this could have been so much more effectively said, it seems to me, than I have said it; but, brothers, I have not spoken in vain if I have been able to impress upon you these three things.

First, that the ministry offers a career for a young man of character, of force, of high ideals, of enthusiasm, such as he can find nowhere else for saving his fellow-men in this generation, and for the glory of God. Second, that we have need for such young men, and there is not only room at the top, but room all the way along for men of character and caliber. Third, that this Brotherhood can be a great force in the several congregations and in its great organization for bringing up the character of the ministry as at present constituted, and for winning the choicest of the wheat, the finest and superbest of our young men for this highest and noblest

of all callings, the mightiest of all leaderships. If I have succeeded in bringing these three things to your mind in such a way that you will go home to act on them in your own several Brotherhoods, I shall feel that I have spoken to good purpose. (Applause.)

THE BROTHERHOOD AND THE HOME MISSIONARY ENTERPRISE OF THE CHURCH

BY WILLIAM C. RADER, D.D.

PRESIDENT HOLT.—Brethren of the Convention: The Brotherhood and the home missionary enterprise of the church; what combination could be more inspiring? And that it should be discussed by a speaker from San Francisco gives it a peculiar flavor and attractiveness. Some of us remember the early years of our studies in geography when San Francisco stood in our minds as the type of everything remote and inaccessible—missionary ground in every sense of the word. Without wholly losing that kind of interest it has added a new one in recent years through civic developments, emphasizing the fact that the struggle for righteousness is perpetual, and that it is demanded alike in the oldest settled civilizations which we think most removed from the need of missionary enterprise and in the distant home of the pioneer. The speaker to-night comes fresh from active and serviceable leadership of the churches in San Francisco's fight against graft and municipal corruption, and what he has to say here in Pittsburg will be of peculiar interest to men from various sections

of the country. Dr. William C. Rader, of San Francisco, will speak on the relation of the Brotherhood to the home missionary enterprise of the church.

DR. RADER.—Mr. Chairman, Members of the Brotherhood: I thank you very much on behalf of the Pacific Coast for this cordial greeting. When I tell you that I am the only representative from that part of our country, it will explain the fact that we are to hold a convention of our own in the near future, which we shall divide into five parts, holding one in the city of Los Angeles, one in San Francisco, one in Seattle, one in Portland and one in Spokane, and you are all cordially invited to be present at all of these meetings. (Applause.) In explanation of this announcement I should say that we have in the West a man who is conspicuously absent, and regrettably so, from this meeting, a splendidly stalwart Presbyterian layman known not only in the United States, but throughout the Christian world, John Willis Baer, president of Occidental College. (Applause.)

There have been four noticeable conquests of America. The first was that of the pioneer who crossed the continent when there was no bridge over the river, no track through the desert, no path through the forest. He made conquests of the Indian and the forest and the desert, and laid the foundations of this great

republic. He was not alone, however, in his pioneer conquests of physical America. Side by side with him was a great figure in early American life known to the church and history as the home missionary preacher. He carried his library in his saddlebags and his creed like a flame of fire in his heart. The home missionary preacher riding across the frontier, swimming river and stream, and threading his way across the trackless desert is a powerful character in the early life of America. It was he who opened the middle West, as the history of Clark and Lewis will bear witness; it was he who saved the great Northwest and particularly Oregon to this country, as the name of Marcus Whitman testifies. Daniel Webster is reported to have said that he would not give a dollar for the whole Northwest, but Daniel Webster was mistaken. It was the home missionary who opened the Golden Gate of California, and with his flag and Bible laid the foundations of the Empire of the Pacific. It was in 1852 that Seward declared that the Pacific region would one day be the theater of the world's greatest events. That prophecy has already come true, for the world events of the immediate future are even now transpiring in that Pacific theater. Once it was three thousand miles from New York to San Francisco. Now it is three thousand miles from San Francisco to New York. (Laughter.) Once the New York Harbor was the front door of the republic and the

Golden Gate was the back yard, but now the front gate is by the city of San Francisco, and the future of our race will very largely be solved in the events which are to transpire, and even now are transpiring, in the great Pacific region.

The second conquest was by the soldier who fought the battles of the nation, the Revolution and the Rebellion. You remember that minuteman who stands in his spotless marble at Concord, and the words of Ralph Waldo Emerson:

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

He made the second conquest of our country.

The third was made by the business man who inaugurated the great commercial and business era of our people. He built bridges and railways, digged canals, constructed cities and shaped the business destinies of the people.

Wonderful, indeed, is the wealth of our country. I read that during the thirty years from 1860 to 1890 our created and accumulated wealth was forty-nine billion dollars more than the entire wealth of Great Britain, and in the next fourteen years our accumulations reached the sum of forty-two billion dollars. We have more money than we know what to do with.

Wonderful has been the commercial conquest of air and electricity and coal and oil and forest in this country, and this magnificent city which

has extended its rich hospitality to us is only one of the reminders of this enormous wealth which has been created and accumulated during the past half century under our eyes.

The next conquest, and that with which we are now engaged, is that of the Christian men. The most significant sign of the times is the organized revolt of Christian men against the prevailing materialism of our day. This is one of the assurances, gentlemen, that the kingdom of God is surely coming. Weary of the materialistic conditions of the past, the men of the pew as well as the men of the pulpit are organizing themselves and assaulting these conditions which have so vitiated our common American life. In doing this they have followed the laws of nature. The stars cluster together, the great redwoods of the Pacific and the Sierras group themselves, the fishes of the sea swim in schools, the flowers congregate in radiant clusters of splendor. And is it not in harmony with this law that we men of this generation should fulfill the high commission of our Master and go into all the world and dispel all the evils of men? Thank God, we are beginning to work heart to heart, shoulder to shoulder, mind to mind, as one great unbroken army of the Lord Jesus Christ.

The time has come when we are emphasizing not the material product of our country, but things of finer value than the material. I notice wherever I go, that every city and every town,

with the exception of Pittsburg, of course, has something bigger than any other city and any other town. It is either a tree, a bridge, a mountain, a building, a hotel or something else. The time will come when men in American cities will not point to this great hotel or that commercial commodity as the chief thing, for I look forward to the time when men will say even in Pittsburg or San Francisco, "I wish to show you in yonder city hall the finest city government on earth. (Applause.) I want to show you on yonder avenue the finest collection of paintings in America. I wish to point you to the finest college or university or public school system. I want you to go around the corner and meet the grandest man in America." We must not only get the oil from the soil and gold from the mine, but men and institutions which shall indicate the presence of Jesus of Nazareth. That is what we want. (Applause.)

What are some of the problems before us? This question you have given me involves our relations to the living issues of the day. I come before you this evening with no polished essay, no finished speech, but to talk as man to man about our relations to the great problems of America, and I am going to talk to you, just as straight, just as simply, as it is possible for me to talk, and you will listen to me in the same spirit. We are here for a great purpose. I desire to speak to you men of America on some of the living issues we are called upon to face.

The first is the negro question. There are ten millions of negroes who stretch their dusky hands across the Potomac to-night to the white man of the North asking for help. Men of America, this is a very serious question, and especially when the magic name of America rings in all ears north, south, east and west, and it is an all-important issue when it is remembered that the question that Lincoln had to deal with we must deal with, and the problem that he was called upon to solve has not yet been solved. One of the perils of America is that we have grown but one Abraham Lincoln. May God give us more Abraham Lincolns to solve the problems that we of this generation must need solve for the safety of our nation. The solution of the negro question may be found in that pregnant word "education"—an education to self-help and self-respect on the part of the negro, and the education of the white man, on the other hand, that we may better understand our duty and his needs.

The second problem is immigration. This is such a large question I can only mention it. We are familiar with the facts. They are appalling. While there are sixty-six different tongues spoken in the city of New York, you and I as Christian men should sit up and take notice, and when it is shown that in the past ten years foreigners have come to this country in such numbers as to make a city the size of London, we must look carefully after our national ideals.

When a million foreigners come to this country every year it is a matter of serious import to our institutions. We recognize the fact that some of the best blood in our country is foreign blood. Indeed, most of us may be called foreigners. If you name ten of the leading men of America in all probability eight of them will be of foreign birth. It is to our credit and to their credit. I speak not of those splendid representatives of the old world who have carried culture into the new. I speak rather of the hordes, the millions, the multitudes of the old world who are filling up our great cities with poverty and anarchy and crime. We have in the West the Japanese and the Chinese question. We also have the President of the United States. (Applause.) If Africa succeeds in holding Theodore Roosevelt it will be a miracle! He is everywhere. He has been in the California legislature at Sacramento a good deal of the time during the last few weeks, and the better people of California like that, and agree with his policy. (Applause.) You here in the East may not know all about the Japanese question in the West. The only thing I can say to you is this, that in order to avoid future crisis and clash, let the men of America take a more personal interest in what is the great Japanese and American question on the Pacific Coast.

The next question I want to touch upon is labor and capital. It makes a Presbyterian

proud to recall the fact, that we, as a denomination, are doing more for the laboring classes than any other denomination in the country, thanks to Mr. Stelzle. (Applause.) But there is much more to be done.

The workingman is alienated from the church, and alienated from capital, but not alienated as I believe from the fundamental principles of the Lord Jesus Christ. He is to be won, not by our conventional evangelistic methods, but he is to be won, if at all, by right thinking, along right lines in the interest of a square deal, in obedience to law, for one of the things we have been taught from the White House at Washington is this: That labor and capital in the light of Christian truth must obey the laws of the land and the laws of God. (Applause.) It is a part of the duty of the Presbyterian laymen to think through the hard problem of labor and capital in their relation to Christianity. This is distinctly involved in the home missionary enterprise of the church.

Then, too, we have the problem of the saloon, which is being slowly but surely solved. Light began to break at the base of the monument dedicated to the memory of Henry Grady, where negro blood was shed because whisky had been used. Then the light broke all along the horizon over the whole nation. The words of the early apostles returned with power, the messages of John B. Gough, Neal Dow and the eloquent Frances E. Willard. These first apostles of

temperance reform did not waste their efforts, but as the rain and the snow reappear in flower and fruit, their lives now return to our generation in far-reaching reform.

One of the signs of the times is that at last God's great clock has struck the doom of the American saloon. (Applause.) As I look into the faces of this, a fragment of an innumerable larger army of Christian patriots, I can understand why at last that incarnation of bad politics, that expression of all that is horrible in social and domestic life, is meeting its doom and is to pass out of existence. Men of America, let us stand with all our might against the organized liquor traffic of this country. It has been here long enough corrupting our youth, debauching our politics, ruining our homes; let us with all our might strike it with ballot and Bible, that it may go down to its death.

Now I come to the next problem which I have been asked to speak upon. It is the problem of municipal misrule. San Francisco sends her greetings to Pittsburg, and you gentlemen from Chicago and Philadelphia (laughter) may share them if you will. (Applause.)

Before the fire (we never speak of it as the earthquake) (laughter) the labor people were in power in San Francisco. There were signs of corruption, as there are in all our large cities. By the way, I would not have you think that San Francisco is an exception to the cities of the United States. There is not one that is well

governed, not one but would disclose the most remarkable corruption if you turned the sleuths and lawyers into it to investigate; and that is one of the issues we have to face. It belongs to our home missionary enterprise. The city is becoming a menace to the Republic. It affects the whole body politic. A newspaper in San Francisco began to make some investigations on its own responsibility and its editors were assaulted, the windows of the building broken and mobs surrounded the place where the papers were issued. Then came the great disaster on which I need not dwell, but before the bricks were cool it was discovered that the administration was stealing the rights of the people. We knew not what to do. There lay our great city in ashes, in twisted steel and iron, acres on acres stretched out before us like a graveyard. Over fifty of our churches were in ruins. When we discovered that even then the administration was stealing the people's rights, we went to one man whose name I mention to-night more than once with reverence, Theodore Roosevelt. (Applause.) We asked him what to do, and he turned over to us two of the finest men in the Federal Department of the United States Government; one was Detective Burns and the other was a product of our own western country, Francis J. Heney. (Applause.) It was necessary that we should have money and we came back to San Francisco and asked some of our rich men to give us money, among whom was

Rudolph Spreckels, a young millionaire. He said, "I will go out and get fifteen men to assist me." He did not get one and he came back and said, "I will put up a hundred thousand myself and, if necessary, two hundred thousand to purge this city of the grafters." (Applause.)

That is the kind of manhood we need everywhere now, men of money who are not afraid to spend it in the interest of municipal patriotism. This is a very good example of practical religion. Then began the most remarkable campaign against vice this country has ever known. Some day the history will be printed and the men of the country will be appalled at the disclosures. The grand jury began its indictments. I do not know how many indictments were made against the mayor and his boss and the board of supervisors. It is enough to say that the whole administration with the single exception of the district attorney's office was smirched, and so government was broken in San Francisco. We sent the mayor to jail, we sent his boss to jail, and put in a new board of supervisors, a new mayor, a new police chief. But there are always courts up above who may reverse things and we happened to omit a dot on the "i" or the crossing of a "t," and we forgot to say that the mayor was actually the mayor, and two upper courts let the mayor and his boss out. We only convicted one at the first round. You know the California spirit is a very plucky kind of spirit. We are not easily

frightened, so we turned around and we tried Mr. Ruef again; the jury was bribed and he escaped. Undaunted we tried him again, convicted him and sentenced him to San Quentin Prison for fourteen years. Now we have before us in the courts the head of the United Railways there, Patrick Calhoun. Now, gentlemen, I want to say to you in passing that during these trials the opposition resorted to every possible strategy; dynamite was used to blow up witnesses, slander, assassination, money, were all used to fight the prosecution and destroy the enemy. In a recent trial of the Ruef case, Mr. Heney, the district attorney, was shot down by a saloon keeper, at his post of duty at the court room. Then it was that San Francisco and the whole State of California rose up as one man and organized itself in a league of justice for the purpose of standing by the courts so far as the courts stood by the law, and by asserting their rights as American citizens. We have, therefore, a great league of justice composed of the best men in San Francisco, and side by side with that league is an auxiliary league composed of twenty-five hundred patriotic women. Remember that. (Applause.)

Now what were some of the things found in this prosecution? First, we found a very poor type of patriotism, not only in the city of San Francisco, but in all the cities of our country. What is patriotism? It is not swinging your cap in the air when the fleet is on the waters. It

is not carrying a chip on your shoulder and measuring the strength of your standing army. It is not merely waving the Stars and Stripes and exulting over a foreign foe. It is not bragging what we did to Spain or Great Britain or anybody else in the past. Patriotism is obedience to law. Patriotism is uprightness. Patriotism is the political realization of the kingdom of God. Patriotism is a man doing his duty in the ward in which he lives, looking after the municipal conditions of his city and enforcing law wherever law needs to be enforced. We need in this country to have a revival of good old-fashioned democracy, a revival of national patriotism, a revival of a sense of civic justice and Christian citizenship throughout our great country, and that is what you may find lacking in the city of Pittsburg before you have finished.

We found there also an indifference to public duty. Private self-interest seemed to swallow up public responsibility. We owe a duty to the public, and in filling this duty we simply assert our rights as Christian citizens. I care not how good a man may be, how much money he may have, how high his position in the church may be, unless he fulfills his obligations to the public and meets his vows to the commonwealth, he is not, strictly speaking, a Christian patriot or citizen.

Now this matter of municipal misrule is a national matter. We must not ignore the fact that the city government is essentially related

to the national government. We are living in great days. I am not a pessimist, but I say to you men if we are going to continue in the way we are going and have been going for the past decade, I am sure no man can prophesy the destiny of this nation. Our cities are filled with men who steal the rights of the people. Think of the city that put up at auction its franchises, every office, every privilege, and sold them to the highest bidders. Think of the cities throughout this country which are doing in a small or large degree precisely the same thing. If our Christianity means anything, it means defense against such thievery. It means a united assault against such grafters. It means the unification of the consciousness of the church for the benefit of the community. Our government is not out of the experimental stage, and let us not make the mistake of thinking that we have passed through the strenuous times which have tested the government. It may be that the ship of state is to meet its roughest waters, and as I stand before you young laymen to-night I urge upon you to take a deeper interest in municipal affairs. I urge upon you ministers to take a stand upon questions involving civic righteousness. If you are afraid, get out of the pulpit. Now is not the time for platitudes; now is the day of salvation. It is more important that we should understand the needs of the city of Pittsburg and the city of San Francisco than that we should know the dimensions and beauty

and spiritual significance of the New Jerusalem. It is of more importance that you laymen should study the present situation than that you should study the times of Moses and Joshua. Now is the day of judgment. If you want to keep your flag in the sky I urge you to rouse yourselves to your responsibility as Christian patriots. (Applause.)

What are the agencies?

First, Protestantism; second, the church; third, the Bible, and last, and most important of all, the religion of Jesus Christ dwelling in the soul, and showing itself in character and conduct.

We must be better Protestants, such as Daniel in the lions' den, Isaiah declaring the whole truth of God, John the Baptist, John Knox, Martin Luther and Savonarola, Catholic in faith but Protestant in his invincible opposition to Lorenzo the Magnificent and Alexander VI. Protestantism is an attitude to life, a moral temper, a passion, organized or personal.

Stand by the church. In these days when the church is buffeted by waves and wrapped in fog, cling to her, as the captain of the Republic clung, and, if necessary, go down with the ship. The church has given us civilization, at home and abroad. The church fired the morning gun of the American Revolution and built every college and university, directly or indirectly, in the country. Emerson said, "The pulpits are

the springs of liberty." A new Protestantism, a new passion for the church of the living God and a new reverence for the deathless Bible will help us to be better men. We must be better men. There must be golden men before there is a golden age. Nothing can take the place of personal character. A good man is the pivot of the church. He is the pivot of the moral universe. We must first of all be Christian men, men of God, charged with the Holy Spirit.

I wish I could paint the home missionary picture as I see it upon the canvas that involves this great continent of ours, fringed on either side with the surf of the sea. I would crowd into that canvas over eighty millions of people, with their teeming cities. I would put there the ten millions of negroes, the two hundred and fifty thousand Indians who have been driven back to the reservations, the two millions of children at work, the sixty to seventy thousand children who go hungry to bed every night in New York, the two millions in the United States who are underfed, the great streets filled with the unchurched masses and multitudes of souls going to their ruin, the vice in high places and low places, and the saloon, falling like a tree in the forest with far resounding thunder. Oh, what a picture for the home missionary enterprise of the church! Over it all I would put the canopy of our country's flag, that flag that was raised by our fathers and carried across

these plains and through the Golden Gate and planted on the islands of the distant Pacific, that dear banner of our fathers! O men of America, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Applause.)

THE BROTHERHOOD AND THE FOREIGN MISSIONARY PROGRAMME OF THE CHURCH

BY ROBERT E. SPEER

PRESIDENT HOLT.—In introducing Dr. Rader I asked the question what combination could be more inspiring than that of Brotherhood and home missionary work. Without undertaking a comparison, I am sure you will agree that if there is an appeal surpassing that of America for Jesus Christ, it is the world for Jesus Christ. Under the inspiration of that appeal Mr. Robert E. Speer will speak on the “Brotherhood and the Foreign Missionary Programme of the Church.”

MR. SPEER.—There is a great deal of earnest discussion in our day as to whether the church, as such, has any right to have a social programme. We are told on one hand that that surely is her primary business, that her first aim should be to deal with man in his social relations, and to make the world a better place for him to live in. We are told on the other hand that the church has no business defining any social programme for herself, and that while social ends are desirable, and while beneficent social results may flow from the church's

work, her primary business is to deal, not with man in his social relations, but with man in his religious nature, and not to make the world a better place for men to live in, but to make better men to live in the world. There is a difference of principle between these two antagonizing views, and yet the difference is not altogether a difference of principle, it is surely also a difference in proportion, a difference in emphasis, a difference in definition.

And back of all the differences I suspect that all of us who are gathered here this evening believe that whether or not the church has any right to have a social programme, Christianity, at least, is controlled and dominated by a great social principle, a principle that affects man in all his life and governs all his duties. How could it be otherwise in a religion whose Founder chose as the text for his first public discourse the great words from the prophet Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," and among whose last words were, "Even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many;" and whose concluding principle was, "Thou shalt love thy neighbors better than thyself;" in a religion whose greatest exponent after its Founder expressed what

was his most dominant conviction in his great Epistle to the Colossians in those words which declare that Christ erased the best-known and deepest distinctions that had prevailed in the world; I mean the distinction between the sexes, between the citizen and the foreigner, between the master and the servant, when he declared that in Jesus Christ there was neither male nor female, citizen nor stranger, bond nor free.

Right in the heart of our Christian faith lies embodied that great, universal, social principle; a principle so universal as to cover the whole earth and reach every race, a principle so universal as to penetrate all humanity and reach every soul. So that by virtue of the very social principle that lies at the heart of our Christian faith, whether or not she is entitled to have a social programme or not, it becomes her right and duty to have a missionary programme, a programme that will deal with the deepest life of every man, that will count as alien to the blessings and the ideals and the kingdom of the gospel no heart for which the Saviour died, nor any child born to look up to God and call him Father.

Whatever we may think of the question as to whether or not the church has a right to a definitely social programme, she has not only a right but a duty to have a distinctive missionary programme. Look in the mind of Jesus Christ. No church is a church of Jesus Christ that does not have in its mind what was in his

mind. The missionary programme that was in the mind of Christ was no afterthought. It was not a thing devised, wrought out of his actual work in his mission. The missionary programme of Christ lay in his mind in the beginning, and ruled his thought and his action from the first to the last. In that great sermon to which I referred a moment ago in the synagogue at Capernaum, he reminded that purely Jewish congregation to whom he preached that in the days of Elijah there had been many widows in Israel, but unto none of them was Elias sent, save to a widow of Sarepta, a city of Sidon. There were many lepers in Israel in Elisha's day, but only one was cleansed, a heathen leper, Naaman, a Syrian. From that day on to the last it was always a world of which our Lord was thinking, and a world of which our Lord was speaking. "God so loved the world." "I will give . . . my flesh . . . for the life of the world." "Go ye into all the world." In the last words he spoke to his friends, he uses his opportunity to set forth his missionary programme. "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." A missionary programme lay in the mind of the founder of the Christian church, and the church is not his that does not have in its mind the same programme that was in his.

The necessity of a missionary programme arises not only from the fact that there was

such a programme in the mind of Christ, but from the simple and indisputable fact that such a programme lies in the nature of our Christian faith. Christianity is a universal good, it was glad tidings that were to be preached to all mankind and every creature. Every one of its great fundamental ideas is a universal idea. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." One Lord and one salvation for all mankind. You cannot break Christianity apart into fragments. You cannot state it in ethnic or provincial terms. The fundamental ideas are all of them universal ideas. A missionary programme is written on the very inner nature of our Christian religion itself. We are bound, if we desire to keep our faith, if we desire to keep our Lord, to adopt as our own and to open our lives to the same great missionary programme that lay in his mind, and lies in the very nature of the Christian faith.

I think it is one of the most hopeful and significant signs of the times that no movement is able to escape this conviction. It is interesting to look back and note how the consciousness of the world character of Christianity has slowly forced itself upon the great religious movements of our day. When the Y. M. C. A. began it had no idea of passing outside the bounds of Christian lands. It found, after a while, it was doomed to death unless it accepted its obligation as a world-wide movement. When the

Christian Endeavor movement started it was satisfied to work within the bounds of Christian lands. It found it could not live and escape the world obligation. We are seeing the Sunday-school movement pass through the same transformation under our eyes to-day. We see it now at last expand its purposes and ideals in recognition of the law that any Christian movement that would live must bend itself beneath the missionary programme of the church. This Brotherhood movement must do the same thing.

What is this missionary programme in relation to this Brotherhood? Well, what was Christ's programme? This missionary programme as it lay in the mind of our Lord Jesus Christ was simply the universalism of the gospel. His programme included the proclamation of the gospel to the whole world of man, and the equal and fair offer of his grace to every human heart. Paul, who came immediately after him and took up his work, conceived the mission in the same great terms and never for a moment was his missionary work aim obscured. There is a wonderful passage at the close of the Epistle to the Romans, in which he tells us what his programme was. "I have made it my aim," he uses an even stronger word, "I have made it my ambition not to duplicate any man's work, but to preach the gospel where Christ had not been named, in order that every man might have an opportunity to hear.

I intend to come on to you in Rome, then unto Spain, for my purpose"—we can read the words just as plainly as if he had written them there—"my programme includes the evangelization of the entire Roman world." Save that he did not know as big a world as Christ did, for Christ's world included every human soul, the programme of each embraced the whole world of which he knew and contemplated the offer of Christ to every living soul.

It must be that this should be the missionary programme of the church even to-day, namely, the free offer, the fair, equal offer of Christ to every man in the world. If it is not so all of the unique and sovereign claims go out of the gospel here at home. If every man in China does not need Christ, I do not need him. If I need him it is because every man needs him. If any man in the world needs him, he is entitled to him. The simplest dictates of moral justice require us to share Christ with all humanity.

Our fathers from the beginning have seen that this must be the real programme of the church. The idea of reaching the whole world with the gospel is no modern idea born in the enthusiasm of our own generation. The idea that the missionary programme of the church must be the programme of Christ and of Paul was clearly seen by the great men who laid the foundations of our church. I have gone back again and again to read the lives of those men:

Swift, one of the prophetic characters at the beginning of the last century; Walter Lowrie, who resigned his place in the United States Senate to give himself to the missionary programme of the church; James W. Alexander and Nathan L. Rice, who gave the noblest expression to the great ideal of our church as a missionary organization. These men saw what the missionary programme of the church must be just as clearly as we see it to-day. In 1831 Dr. Rice first introduced those famous resolutions that did not prevail for six years, which accepted and embodied the missionary programme of our Lord as the dominant aim and ideal of our own church. His conception of the church was that the church itself was a missionary organization, that she did not need to have inside of herself any auxiliary organizations, which took on themselves the duty of the evangelization of the world—that was the church's business; and that every man who came into the church came by virtue of that membership into a missionary organization, and was for life a member of that organization and bound to do all that was in his power to fulfill the great programme of our Lord.

We think of ourselves as men of the world vision, but I tell you, gentlemen, these men who passed away three generations ago had a world vision as large and as courageous as ours. When they planted their missions first of all on the west coast of Africa, it was with the ex-

press idea of going up into the far interior and claiming all Central Africa in Christ's name. When on the gorges and along the fringe of the coast of China, it was with no idea of staying there, it was with a clear realization of what the church's duty was. And when in those early days Lowrie got six thousand dollars together and joined with Louis Philippe and the British Museum in casting the first font of movable Chinese type made, it was with a clear prevision of what was to be done if one would fulfill our missionary programme.

What we have been doing to-day is simply to make the programme more concrete. These figures in which we are accustomed now to state the missionary programme of the church are not the invention of any wild fancy of to-day; they are simply the effort to bring down into practical terms what our fathers before us saw from the beginning must be the church's main business in the world, namely, to carry out the programme of Christ and of the church to the last needy soul of all humanity. I am no more enamored of mathematics than you are. I don't believe you can state great problems of moral duty in arithmetical terms. Who could have stated the problems presented by the Civil War in such terms? But when it was over we were able to state the amount of our national indebtedness in practical terms, and we knew in practical terms how many priceless lives had been laid down to preserve the nation's unity,

and the long list of the dead was written in the nation's heart. Happy would that man have been, who, at the outset of that great strife, could have anticipated what it would have cost in money and how much in life.

So, instead of smiling at those earnest men who are trying to state the missionary programme of the church in practical, definite terms, I think that they are simply feeling after the solution of the church's missionary problem. It can be solved only by men and money and spiritual power. It is only as we reckon how many men we are going to need, and how much we are to require in order to send out these men in order that we may act as wise and true stewards of the grace of God and of the trust of God, that our programme to-day, which is the same old programme that our Lord cherished in his heart nineteen hundred years ago, can be wrought out. What does it call for? Simply an adequate effort to make Christ known in that section of the world for which our church is distinctly responsible. There are a great many other Christians, who are just as good Christians as we are, who have just as much of the gospel to give. We have our own definite responsibility, which we must bear and no one else can bear, and as far as I can see the missionary programme of the church is just the simple, practical adoption of means to the end that we may discharge our great responsibility. And because there are souls at stake I see no

reason why we should deal with our problem with less sagacity, with less earnestness, with less consecration than if we were considering not souls, but gold or any other form of human wealth.

Two practical and insistent questions present themselves with reference to the duty of this Brotherhood to this missionary programme of the church. The first of the two questions is this, are we to ignore and postpone our relation to this problem and programme, or are we to face it now? And I think we will not ignore and postpone it for two reasons. In the first place, because we are a Christian Brotherhood, and no organization is a Christian Brotherhood which does not desire to carry out what may have been in the mind of Christ, and more than that, which does not have for itself the same mind that was in Christ. We are no Christian organization if we do not desire to achieve the ends that Christ came to accomplish, and if those ends have not made themselves the dominant and controlling ends of our own life.

The other reason why I think we will not ignore it is because we are a Christian Brotherhood. The base of our Brotherhood is humanity, the stuff out of which our Brotherhood is to be wrought is all mankind. There is no such thing as a radical Brotherhood, no such thing as a narrow, isolated Brotherhood; the only true Brotherhood is all humanity, and we have no right to take on our lips the sacred name of

brother and call ourselves by that name if we are not to be brothers to every living man, and if the very idea of brotherhood does not carry with it the obligation to share in the missionary programme, that will carry the great Brother of all to every brother for whom Christ died. We dare not postpone our relationship to the church's missionary programme.

The second question is, precisely what then is our relationship to be? Now I do not believe this Brotherhood should be tied to any single line of Christian activity. I think those men have guided it wisely who have discouraged confining the Brotherhood activity to one line, whether at home or abroad. I should regret to see the Brotherhood made a distinctly foreign missionary organization. It is for the church to be its own missionary society, counting every member a sharer of the missionary programme of the organization. But what I believe the Brotherhood can do is this: in each local organization there are certain practical services it can give. We can see to it that we ourselves are acquainted with what the opportunity of the Christian church is, and what the missionary enterprise in our own day is effecting and demanding of us, and we can be its advocates among men. We can see to it that in each congregation there is an organization of the missionary activities that will bring reality to them. We can make sure that in our own church the right share of duty is assumed and discharged.

We can see to it that in all gatherings where missions is the subject of consideration it shall receive a real, vital consideration. We can put life and power into prayer meetings. We can have missions presented from the pulpit, and we can see that the giving is done and done adequately. We can do that locally, each in his own place.

I believe the Brotherhood as a whole can fulfill its real function, namely, challenge every Christian man to realize what his obligation is as a Christian man, and quicken him to discharge that responsibility. As a Christian man of the church of Christ I am to share the mind of Christ in the way in which my own life is to be put into the doing of that. I am to conceive of my life as given to me merely to fulfill the great and pressing work of God. I can do that, and if I do that, if you and I will do that, the whole missionary problem of the church will have found its solution. If we will go away from this place to bring every man in the church each in his place to a willingness to perform the three great duties of a Christian man, namely, first of all to give his soul in prayer; second, to give his substance to the activities and ministries of the church, and third, to give his life in real, unwithholding service, the missionary programme will be carried forward, if not out.

You are never going to carry it out by building up a scheme inside of the church. The mis-

sionary programme is not to be carried out by the large employment of professional agencies. In a series of resolutions in 1841, the Board in its fourth report set forth that the fundamental necessity of the enterprise in that day was a great company of men who would spontaneously and voluntarily take up their own responsibilities. That is our need now—men who will do, to put it concretely, what Mr. Sheldon Parks, of Cleveland, did when he went back from the Philadelphia convention and personally canvassed for missions; what Mr. J. D. Templeton is doing in Bloomington in giving time outside his bank to tireless and ingenious promotion of missionary interests; what Mr. H. P. Crowell is doing in Illinois in financing a campaign to reach every member of the Synod of Illinois with the missionary obligation; what Mr. W. L. Amerman is doing in the Central Presbyterian Church in New York in planning for the heavy missionary responsibilities of that church as to a new plan in missions; what Mr. A. E. Marling is doing in putting his own life as a force into the missionary propaganda, dealing with the men whom he meets on his way, to bring home to them what has been uppermost in his own life, the will of the Master. I am no great hand on formal organization. I believe in the living movement of the divine Spirit on the hearts of individuals. And the supreme necessity of the church to-day is not for more organization, but for more spontaneous obedience, for

a larger company of men who will of their own free will follow Christ where he leads them.

It may be that in previous generations it was not possible for the church to hope to realize that programme, undoubtedly it was so or it would have been realized. I believe that the time has now come for us to realize it. Witness the growing spirit of unity in Christians of all kinds, which has led them to divide the world among them, so that each body takes its own distinctive share and responsibility, which binds them together in the unity of one great movement for the fulfillment of Christ's purpose toward all mankind; witness the unity of the church on the one hand, and on the other the great heaving, palpitating life of this stirring world. Witness the growing ascendancy of the missionary ideal; witness our adequate resources. These things make possible for us what was not possible for our fathers. Now at last we can, if we will, carry out our Lord's programme, which is the programme of his church, and make his gospel known to every living soul.

I want to bring it out of the air, near to the practical life and possibility of service to every man of us. What we are needing in the missionary enterprise is no unlimited sum of money. After all, a very small sum of money is needed. I do not believe our church would need more than six millions a year for a limited number

of years to do all we need to do as a church for the evangelization of the non-Christian world. Six millions is a very small sum. I have no doubt our church spends more than that every year on a dozen different weaknesses, foibles and tastes. It would not take many sacrifices to furnish all the money needed for the evangelization of the world.

The work to be done is all very simple and clear. The outlines are already marked out, we simply need to fill in those outlines. For the most part, and immediately, we need only the adequate development of what we have begun. I could tell you of place after place in the mission field where four hundred, five hundred or six hundred dollars would enable this particular activity to double its effect. I think of institution after institution where one or two men added would mean all the difference in the world between a full measure of success and only half a measure of success. The outside number of men and women needed is not very great, only five or six thousand. We would have thought it no large contribution to furnish five thousand men for the war out of the membership of the Presbyterian Church.

Men, lying right out beyond the confines of what we have already under way are those great open doors inviting us, calling to us with the very voice of Christ. I do not understand how our church is able to resist that voice, calling to us, calling to us, from the needs of these

millions who are our responsibility, and ours alone.

Is there anything indefinite or unintelligible about all this? It is all in our power easily to effect if we are willing. I believe it comes down to that at the last—if we are willing. And whether or not we are willing I believe to be a question as to whether or not we are really Christ's men. If we are, the thing will be done. The long desires of Christ will be satisfied in our day, and that patient expectancy of his that has lasted now all these many centuries, will at last come to its fruition, and the Saviour will have the world for which he has waited so long.

You remember the word of Keshub Chunder Sen, the founder of the Progressive Somaj in India, a man who came near to the Saviour, near enough to touch the border of his garments although he never laid himself down on the faith. At the close of his life, in one of the last of his messages with which he stirred India, he declared, "None but Jesus, none but Jesus, none but Jesus is worthy to wear the diadem of India, and he shall have it." Shall he, my friends? If none but him is worthy to wear the diadem of India, who but him is worthy to wear the diadem of China and Africa and Japan and the islands of the sea? It was his purpose to acquire it. It is his will for the church that her men shall get it for him. Shall they do it? Oh, that we might go out from this place to-night to get it

for him and to cover with its glory forever the scars of his crown of thorns. Let us pray.

PRAYER BY ROBERT E. SPEER

Our Lord Jesus Christ, we pray thee to carry us this evening far beyond the pettiness and the selfishness and the narrowness of habit and thought, and the engrossment in worldly things, which have too much marked our lives. Bring us to-night, we pray thee, so near to thy great heart of love that broke for a world, that we shall catch its beats of desire and of purpose. Bring us, we pray thee, Saviour, where we may see thy face that looked abroad and beheld with compassion the sheep scattered as having no shepherd, that gazed far away beyond the reach of the sight of those who followed thee, toward those other sheep not of that fold, whom also thou must bring that there might be one flock and one shepherd. Oh, may our eyes be given to-night thy far vision! Bring through us to thy church a great, overwhelming passion for obedience to thy world-wide purpose. Lift us beyond all folly and unworth. Bring us into the depths and heights of perfect obedience to thee. Deal with us one by one as we go; hold us each fast in thy companionship. Search our lives, we pray thee, by thy love and thy unselfishness, and expose to us, we entreat thee, anything we are valuing more highly than the things thou dost value most of all. And grant, we beseech

thee, that we and the church that we love may henceforth live for one object, and that the object for which thou didst live, Saviour, for the will of the Father and for all mankind. We ask it in thy name. Amen.

THE BROTHERHOOD AND THE SUPPORT OF OUR DENOMINATIONAL AGENCIES

BY JUDGE JOHN M. GAUT

PRESIDENT HOLT.—The next topic that comes before us is one upon which it may not seem possible at first sight to develop great enthusiasm, and yet I know of no more important subject that has come or will come before this convention than the loyal support of the agencies of our own church. It was foreordained that this should be discussed by a layman, and it is not inappropriate to recognize and welcome in the speaker one of the most loyal, wise, helpful, patient and persistent laborers in the former Cumberland Church for the union which has now become an amalgamation so that the old lines are forever wiped out. I take great pleasure in introducing to you Judge John M. Gaut, of Tennessee, who will speak on “The Brotherhood and the Support of Our Denominational Agencies.”

JUDGE GAUT.—The General Assembly is the highest judicatory of the Presbyterian Church, and represents in one body all of the particular churches. It possesses legislative, executive and judicial power. It is therefore responsible

for all of the work which is undertaken by the church as a denomination. But it must act through agencies. It has therefore created more than twenty boards or permanent committees to take immediate charge of different departments of the denominational work.

These agencies naturally divide themselves into two classes. One class is devoted, wholly or partially, to promoting the efficiency of congregational work. The Boards of Education, Relief and Ministerial Sustentation, undertake to provide educated ministers for the churches and take care of these ministers when they become disabled, and care for the destitute widows and orphans of ministers. The Board of Church Erection aids weak congregations in erecting or improving their houses of worship. The Board of Publication and Sabbath-School Work provides the churches with Christian and denominational books, periodicals and other publications. The Missionary Boards, Home and Foreign, the Board of Missions for Freedmen, the Committees on Temperance, on Work Among Seamen and Soldiers, on Evangelistic Work and the Board of Publication and Sabbath-School Work in part, seek to Christianize the non-church-goers, at home and abroad—the people who will not attend church or have no Christian churches to attend. Other boards and committees have work which belongs partially to one class and partially to the other.

These various boards are transacting an im-

mense business. The Home Boards and Committees have in their employ about 2000 missionaries and teachers. The Foreign Boards have 948 missionaries and 3129 native helpers. In the conduct of its Sunday-school missionary work the Board of Publication employs 166 missionaries. Adding to these those in the employ of the Freedmen's Committee, this working force of the denomination is swelled to nearly 7000 men and women, exclusive of all executive and clerical officers and employees. This immense force is literally encircling the globe in its operations. Their work is varied in its character. The foreign work especially is beset with peculiar difficulties. It is conducted thousands of miles away from home, and mostly across the seas. The people who are the subjects of it speak foreign tongues. They have racial antipathies to strangers and are wedded to their heathen religions, traditional beliefs and established customs. These boards and committees are composed of perhaps 500 men and women who devote a large amount of time and intensified labor to this responsible work of the church. In saying this I speak from a personal experience in such work of nearly forty years. They are paid nothing for their services and receive none too liberally the gratitude of the church and none too sparingly its criticisms. Gratitude to these faithful men and women, and those in their employ who are sacrificing so much for the good of our church,

should alone prompt us to sustain them in their difficult undertakings. But a more potent reason than this is the magnitude and importance of the work for which they are made responsible. The work is our work; work which we are divinely commanded to do—work of the highest consequence for time and eternity.

What is being accomplished by these church agencies? During last year the Board of Education aided 809 students for the ministry. The Board of Relief took care of 1076 dependent ministers and widows, and orphan children of ministers. The Board of Church Erection has since 1845—in 54 years—aided 8578 churches in the erection of their houses of worship, being an average of about 158 each year. For the last year the Home Board reports 7496 accessions to the church upon confession of faith and 5461 accessions by letter, making in all 12,957 accessions through the efforts of that board. The Board of Publication organized last year 738 Sunday schools and revised 279 others. It provided an almost inconceivable quantity of the very finest of literature for the young people and older people of the church. The Board of Missions for Freedmen aided in sustaining 240 ministers and 343 teachers. It has under its care 114 schools, containing 13,576 students. The Evangelistic Committee is endeavoring to draw the non-church-goers of this country into the sanctuary, or by services in tents and in the

open air, to carry the message to those who shrink from attending church.

The Home Mission Boards meet the foreign immigrants who land on our shores at such sea-ports as Boston, New York, Baltimore and New Orleans, and through missionaries speaking their own tongues and through literature written in their own languages lay before them the duty and the privilege of becoming Christians. They follow these immigrants into the mining and lumber camps and elsewhere in the interior where they dwell in large numbers, speaking their own languages. Other boards and committees do a similar work for the Indians and the negroes.

The Department of Church and Labor is Christianizing the laboring classes and applying the principles of Christianity to the strained relations between capital and labor. It is doing a work never hitherto attempted by any religious denomination. To this outline of the colossal work being done in this country must be added that which is performed by the Committee on Temperance, the Committee on Christian Work Among Seamen and Soldiers, and the Committee on Ministerial Sustentation Fund and other committees and boards which I have not the time to mention.

The work abroad is being carried on mainly in China, Japan, Korea, Siam, India, the Philippine Islands, Africa, Persia, Syria, Cuba, Porto Rico, Alaska, the Canal Zone, Mexico, Brazil,

Chili, Colombia and Guatemala, and perhaps other countries or islands. The Foreign Boards are maintaining 1171 schools, containing 39,616 students; 57 hospitals and dispensaries, in which there were treated last year 386,564 patients. It is maintaining in foreign countries 28 missions, 148 mission stations and 2062 outstations. It circulated last year in these countries literature printed in 21 languages and amounting to 159,261,403 pages. We have now in foreign countries 510 fully organized churches with 85,487 communicants. These are the garnered fruits of the harvest.

What may be expected for the future? About fifty years ago the United States thrust the doors of Japan ajar for the entry of the Christian religion. Now the rulers of that country and its leaders in thought and action are so favorably inclined toward Christianity that we think we see the time not far in the future when the native church of Japan can, unaided, complete the work of Christianizing that people. This achievement of itself furnishes encouragement for the future. But the times are now ripe for the American churches to make vigorous and rapid progress in Christianizing the nations. The United States is esteemed by them as the country of free government, where the rights of men are recognized and protected. She is recognized as being the land of prosperity. She has not abused her power to trample upon the rights of others. When

she had the power to have taken the Philippines and Porto Rico without paying a dollar for them, and when the rules of war would have justified her in doing so, she bought them at the price of twenty million dollars of a nation which lay prostrate at her feet. Twice she has had the opportunity of laying the hand of her power upon Cuba, and annexing that island as part of her own possessions. She not only did not do this but has spent millions to maintain Cuba's independence. At the close of the Boxer uprising, when other nations were proposing to parcel out a large part of China's territory, the United States promptly declined to take a foot of her soil. When our nation found that of the twenty-two million dollars received from China for damages inflicted by that war on our citizens, only ten million dollars was necessary to pay the damages, she generously donated to China the remaining twelve million dollars, and China thereupon announced that the interest of the fund should be used in educating Chinese young men in the colleges of this country. Another such act of generosity is not recorded in the history of the world. Who will venture to estimate the influence of these three or four hundred Chinese students, graduated in American colleges, who will return each year to their own country to take, as they will, the leading part in the government of the empire, the management of her foreign relations and molding the sentiment of her peo-

ple? When will these leaders, won by such generosity, cease to look upon us with partial eyes, and hear with partial ears whatever we have to teach them?

In the past, the American nation has not failed as a schoolmaster. The public school system of Japan was organized by her by Americans after American models. We taught her new methods in agriculture with American implements. We taught her mechanic arts, to construct railroads and build navies, to raise and equip armies, to wage war and to negotiate peace. Mussulmans, educated at an American college in Constantinople (on the Bosphorus) have led the almost bloodless revolution in Turkey which has converted the worst despotism on earth into an embryo constitutional monarchy. The navy of the United States has just completed the first trip ever made by a navy around the world. Our nation is to-day respected; admired and trusted throughout the earth as never before. The world knows that we owe the most of what we are and what we have to the Christian religion. That religion therefore stands accredited to all the heathen nations, and especially to China and Japan, to the utmost limit of human commendation. Surely, we have become a world power in a higher sense than that of military or naval supremacy. Amidst these favorable circumstances, if we are true to our sacred obligations, what may we not, with the assured aid of the

divine Providence, expect to accomplish in the uplifting of mankind? What part must we, as laymen, take in this inspiring work? From us will be expected at least the money with which to carry it on. These administrative agencies of the church must have each year not less than four million dollars. They have nothing to sell and no power to levy or collect taxes. They are dependent solely upon voluntary contributions. They are carrying on an immense business with no capital except trust. So far as human instrumentalities are concerned a church is as powerless without money as is a nation.

The layman of the church should give the general denominational work an intelligent support; a support which comes of a knowledge of its character, its magnitude and its importance. We should know what the work consists of, where and how it is being conducted, what have been its successes and its failures, its future plans and prospects, and something of those who are conducting it.

The greatest needs of this old world are intellect and conscience. They are the needs of all countries, all races and all classes. The South is suffering greatly to-day for lack of laborers intelligent enough to know how to do things and conscientious enough to do them faithfully. The lack of them has demoralized domestic service and is paralyzing agriculture and other industries. The economic need of the South is conspiring with higher causes to force

her to educate and Christianize the negroes. You of the North are suffering from a like industrial trouble.

Living in accordance with the precepts of the Bible tends to produce health of body and mind. The church has carried the schoolbook along with the Bible wherever she has gone. Christianity is the great patron of intellectuality and wise thoughtfulness.

We all look forward with more or less confidence to that millennial period when the world will be free from war, when the nations will be free from corrupt government and society free from vice and suffering; but before we can reach that state of ideal bliss we must educate and Christianize. Some men are moral because it pays to be moral; because morality brings success in business and good standing in society. Other men, not oblivious to these considerations, do right for right's sake—because their consciences and their judgments approve the right and because right-doing brings self-respect. Still other men, with the full appreciation of the principles of natural ethics and of the good opinion of their fellow-men, are moved also by the belief that the omniscient Ruler of this world will punish vice and reward virtue. They are to some extent restrained from doing wrong because they are afraid to do wrong and are prompted to do right for the reward which it is expected to bring.

But there are others, a multitude which God

alone can number, who, like the classes we have already named, believe that it is good policy to be moral, and love the right for right's sake and hate wrong for wrong's sake; and who, like them, fear God's wrath and hope for his favor, but who in addition to all of this look up to God as their Creator, their Preserver, their merciful Redeemer, their Comforter; who obey and serve him because they love him; who trust him with a confiding trust which tranquilizes the troubled sea of this life and extends the bow of infallible promise across the clouded mystery of the grave. That this exalted obedience, this purified life and this redeeming trust may be perfected at home and extended over the entire earth is the thing for which the church is strenuously laboring and devoutly praying. O money-makers of America, will we, against such a work as this, count up a few millions of dollars a year of the vanishing wealth of this perishable world?

THE BROTHERHOOD AND THE BREAD- WINNER

BY WARREN H. WILSON, PH.D.

PRESIDENT HOLT.—You have not failed to notice in Judge Gaut's eloquent address the reference to the church and labor. In each of our previous conventions we have been inspired and thrilled by a message from that department from one who is now engaged in work and study across the sea. It has come to pass with the growth of the department that Mr. Stelzle has needed and secured the aid of a man of different type, yet singularly fitted to supplement him and to do a great work in the department of church and labor, and especially on the critical problem of foreign immigration. Dr. Warren H. Wilson, of New York, associate secretary of the Department of Church and Labor, will now address you on "The Brotherhood and the Breadwinner."

DR. WILSON.—What shall I say to the Brotherhood of America, meeting in the city of breadwinners? What is the Brotherhood? and who is the breadwinner?

The value of the Brotherhood is in its simplicity, its fraternity and its devotion. Now, simplicity is not easy to attain. The man who

gains it learns the one thing to do in life, and doing that one thing, succeeds. The wise and mighty alone are simple.

The first meaning of the Brotherhood in our churches is their attainment of simplicity. The work of our churches has become exceedingly complex. The support of the congregation and of the boards, and of the charities of the community is a great burden. Against this complexity the Brotherhood has been a refuge—a cave of hiding. There we meet men only. The children with their needs, the ladies with the conventions, are not there.

Home and foreign missions and the other six boards and half-score charities are not there. The Brotherhood seeks to find within the church what the early church always offers to its founders—a simple religion, a union of brothers.

The value of simplicity in these days of complex activity is illustrated by the Scotchman who was moving. He determined to move to his new house with care as well as economy. So he carried his furniture by hand. He was thus transporting the big clock, a "grandfather's clock," about seven feet high. He had carried it on his back till it wearied him, and then he took it in his arms and with a straddling, waddling gait, "warkling" as the Scotch say, he got it as far down the village street as the house of the town philosopher, where he again rested. The philosopher studied him calmly, took his pipe out of his mouth and said, "Mon,

wad ye no be better wi' a watch?" The Brotherhood has the value in the church of a watch, instead of all the many clocks which keep God's time in the church.

The second value of the Brotherhood is its fraternity. This is its essence. Let no addresses of this convention, brothers, win you away from the joy of fellow-feeling which comes over you when you enter the church parlors on the night of the Brotherhood and greet there the men of the church, the comrades in worship and service. This fellow-feeling is not the rarest of our religious experiences, but it is the deepest. No religious work should ever be permitted to spoil it, no piety to discredit it. To love any group of God's children simply is religion. He who does it has known God the Father.

Men and brothers, here is the root of the matter: The fellow-feeling between men is the Brotherhood. That club or guild which has it not cannot compensate by committees or activities or reports for its absence. In this we realize our religion. It is hard to love a whole congregation. People go to church service according as they love the minister, but in the Brotherhood they realize the love of brothers as equals and comrades.

Do not tell me this is wrong, or that we should love the heathen afar off as well as the man in the next block. If I do not love the man who goes to church with me I will never love the

heathen in China or the poor in the slums. The Brotherhood makes Christian love real to me.

Third, the Brotherhood lives in devotion. The meeting is opened with prayer and song. The Brotherhood does not apologize for its religion. It is a Christian family of men. While it is not a prayer meeting, it worships and prays.

So much for the Brotherhood. Now, who is the breadwinner? First of all, he is not a failure in life. The American workingman is not a second-rater. He is another type of American from the business man—different from the scholar, for he does not value higher education. The breadwinner is the American who is created by two, yes, three, conditions. First, by the fact that the western free lands are exhausted. Americans of the future are not to be land-owners, but dwellers in factory towns and industrial cities. The immigrants of the past ten years, eight millions from southern Europe, have gone into these. They are to be breadwinners, wage-earners. They will not dwell apart, solitary families upon broad acres, but in close fraternal unions they will be a population who seek to live a fraternal, naturally helpful life. They will not be individualists, but men and families of a social spirit.

Second, the breadwinner is made such by the machine. Everything in America is made by the machine.

We are doing in God's providence a terrific thing on this continent for the first time in his-

tory. We are making of all these peoples one people. The public school is a machine for the education of the children of all nations in Americanism. The labor union is a machine which controls and molds the foreign adult. The ballot is a machine for the equalization of all human dignities. The theater is a machine for the cultivation and expression of common feelings.

The success of American manufacture of men is a great and fearful thing. The consul at Jerusalem, who has resided abroad all his life, says that a visit to the States impresses him with one thing above all, that in America we are making eighty million people wear the same clothes and speak the same language. Nowhere else on earth is that done.

Is it any wonder then that the factory is a machine for making the breadwinner? Its uniformity and monotony discipline, while they exhaust, his feeling and thought. Its organization frames his conditions of life, dictates his residence and prescribes his companionships. Its small financial rewards compel mutual and fraternal organization.

Therefore the workingman to-day knows the life of brotherhood. He lives by fraternal support. His labor union and his mutual benefit society are his bank account. A stonecutter in New York said to me with emphasis: "I belong to the best insurance company on earth. It is the stonecutters' union. It cares for me if I

am sick and for my wife if I die, and it never protests my claims, nor do I need a lawyer to collect my claim."

The life of the breadwinner seeks also simplicity. The burden of self-support in our time, for men and families who are near the margin, is so great that the workingman seeks the one thing which will solve it and lift his burden. Too often he thinks the church, as one of our ministers frames it, "a luxury, not a necessity." It is for the Brotherhood to make the church a necessity to the breadwinner who must seek for the necessities of life.

The third fact in the real life of the breadwinner is the problem of daily bread. Now some men have got away from daily bread. They have bread enough for a year and are not anxious for to-morrow. They are working for year after next. Some men have bread enough for a hundred years. Some millionaires are concerned about savings which will put them and their children's children beyond hunger for a thousand years. It makes a great spiritual difference to a man whether he is concerned about bread for a century, or bread for a millennium, or bread for a day. The problem of daily bread is a religious problem. And the life of the workingman is a religious life. He may be working for material things, but material things for wife and child are spiritual things. The spiritual soul in them is bigger than the material body. They are full of love and of duty to overflowing.

Jesus Christ realized and taught the religion of daily bread. He puts it first in the petitions of the Lord's Prayer, "Give us this day our daily bread," and he began his Sermon on the Mount with a statement that to be poor is to be religious. "Blessed be ye poor: for yours is the kingdom of God." Jesus was a breadwinner, and the workingman has no difficulty with the Sermon on the Mount.

The breadwinner is near at hand to-day challenging the church. He knocks at the door of the Brotherhood. First of all he demands that religion be simplified. His are the elementary experiences. He knows the daily meaning of the experiences referred to in the Beatitudes. Jesus said, "Blessed be ye poor." He is poor. Jesus said, "Blessed be ye who mourn." He mourns. Jesus said, "Blessed are ye that hunger." He has no store against hunger. He has stood in the bread line. Jesus said, "Blessed are ye who are ostracised," and he feels that society shuts him out because of his overalls and his greasy knuckles and sweaty palms. He demands of us that religion be kept in its elemental simplicity, in which all men may share, rather than expressed in choir music and sermonic essays and high-priced pews.

You know, brothers, we confront in all life the tendency to play up those experiences which but few can share with us. We have a conception of the ballot in America at present which makes it something that a negro cannot share in. We

have a notion of education in our cities which puts the highest-paid teacher in the grades to which only a few pupils attain. We value most that music which is too fine for common men. We prefer those places of residence to which only a few like ourselves can come. We prefer those preachers who appeal only to the most educated.

The breadwinner declares to us that such gospel of culture is not religion. Such spirituality may be good for monks, but not for men. If the church is to welcome home to her bosom the workingmen of the cities, not one in ten of whom go to any church, the church must renew the simplicity of her youth. She must preach the gospel to sorrow and to hunger and to poverty. The gospel for these experiences is Christianity. Said a certain great leader—I think it was Moody—to some learned preacher: “Put the gospel where the lambs can nibble at it, and where the calves of the herd can secure it. Most of you men set it so high that the giraffes cannot reach it.”

The challenge of the breadwinner to the church to-day is for a more brotherly spirit. This fellow-feeling which enters into our Brotherhood as a factor is the very life of the working poor. It is a practice of what we preach. I know two mechanics, of whom one has died this past year. Thirty years ago they met, lowly foreigners, in a consul's office of a seacoast city, and were drawn into conversa-

tion in the sweet tongue of the home country. In the swift progress of such an acquaintance they soon found that one, the carpenter, a broad-shouldered, lusty fellow, of thick neck and powerful build, was without work and hungry. The other, a painter, an artist, slender, delicate of build, fine of feature, said, "Why, I have a job and I have a return ticket to my town, and I have five dollars in cash." The five dollars changed hands with a freedom that men never know who do not know the meaning of the words "daily bread" in the Lord's Prayer, or "Blessed are the poor," in the Beatitudes. The burly carpenter got breakfast and a job that morning, and he has gone in the strength of that meat till this day.

Do you wonder that later, when the painter, the artist, was still poor, when his wife went mad, when two of his children died, that the man with whom he had divided his living, divided with him for years his home? He took him to his house, for seventeen years, till the wife came from an asylum, till his other children were able to earn, and what belonged to one man was for the other also.

Such fraternity as this is the very life of the working poor. It is the practice of a religion of daily bread, of which Jesus Christ is the teacher and the Sermon on the Mount is the simple, frank explanation.

The challenge of the breadwinner comes to us from those whose lives are not in their control.

Do you complain that they do not come to church? Not one member in five in one of our great cities is a workingman. I answer that their life is under a rule of necessity. They seek only necessities. They are ruled by the iron hand of need.

They are like an army and salute us as they pass. Of this army of six million workingmen in America, five hundred thousand are killed or injured every year by machinery, by railroad cars, in mines or in the forests. Half a million fall! Why, that is more than the average of killed and injured in the Civil War, plus the average of killed and injured in the Russo-Japanese War. American industry is more destructive than the progress of two great wars at once!

The gladiators used to salute the Cæsars as they entered the arena, "We who are about to die salute you!" The breadwinner challenges the church, "We who know the sorrow and hunger, the poverty and ostracism of the Beatitudes, salute you."

As I have thought upon this matter, brothers, I have come to believe that if this men's movement within and without the church goes on much longer we will have to have a wholly new Christianity taught and lived. First it will be a religion of daily bread.

Some men tell us that what we need is a deeper sense of sin. But before sin in the order of Christ's teaching is life. Simpler than

redemption is providence. We must have a religion which is concerned with the universal wants and passions of mankind. Spirituality that is too high and too good for the man who is seeking to support a family is spirituality for giraffes, not for the sheep of God's flock.

Second, we must make our churches serve the whole community. There must be no selecting of our members. Men must not join one church to be with "their own kind of folks," but because of the service of the church to that whole people. Such a church will not long stand closed, not one single day. The lights shall shine in her windows every night. Her stained glass and her pipe organ shall be for the daily culture of all men. She shall invade the days of the week, and the day of rest shall not be as now, her day of work, but her day of worship.

Third, the church shall be the mouthpiece of the poor. Oh, the silent people of our cities! How many there are who are not seen and heard in all the roar of traffic, the crying of newspapers, the torrent of print! In the prisons and asylums are many, in the hospitals are many whom we never see or hear.

But above all, voiceless in America, are the working classes. They have their own mode of life, which their employer knows not of, and so far as he understands their standards, he is impatient of them. They have poets who sing for them alone, orators who speak for them and their three hundred papers published in order

to commemorate and circulate their ideas, all unknown to the reading rooms.

Not known to you, either, are the churches which are ministering to the poor. When a church goes for the poor it generally surrenders the fame which comes to the church on the avenue. But in Philadelphia, in Cincinnati, New York and Chicago are churches which have built themselves into the life of those cities for good or ill forever.

With the intensified social life the individual sinks, and the class or group rises in importance. The gospel for the days to come will be a social gospel. It shall be a gospel, not of megaphone eloquence, but of touch and of loving contact.

The church for the breadwinner must also preach justice, justice which is logically derived from the doctrine of daily bread, the doctrine of providence. What God has provided for all must not be seized by a few. We need a new teaching of property. The minister who shall speak to the poor in these days must be fearless in his respect for the private property of God and for the use to which God intended it. He must not be silent about graft and he must be afraid of no one. He had better make the mistake of being too bold than of being too cautious. He must speak before the courts act, and there shall be no district attorney more prompt than he to arraign public malefactors.

Brethren, let us now no longer preach the doctrine which divides, but that which unites all

Christian men. Let us preach the purpose of God in Christ. It lies like a seed in all hearts. Theories as to the person of Christ have divided us, obedience as to the will of Christ shall unite us. We are made one by obeying and acting, but we have been made to differ by too much philosophy.

Last of all, when the Brotherhood reaches an arm to encircle the breadwinner we shall solve the problem of our cities. Then men within our churches and without who love God shall meet in simplicity. Their common fraternal spirit will unite them. The devotion of our Brotherhoods shall make them to be one in worship and in service of Christ. The quest of the breadwinner will solve the problem of the city. For the toiler in the city makes up its multitudes and determines its character.

THE BROTHERHOOD AND THE BIBLE

BY PROFESSOR EDWARD MACK, D.D.

PRESIDENT HOLT.—Gentlemen, you will not expect from me a eulogy of the Bible. It was in Cincinnati, I believe, that a candidate for naturalization was badly confused by the question of the examining judge, whether he approved the Constitution of the United States; but after a short conference with his ward boss in the corridor returned and assured the court that he had had the Constitution explained to him and was delighted with it. The Brotherhood is founded upon the Bible. It originated, humanly speaking, in men's Bible classes, and Bible study still is, and doubtless will always remain one of the corner stones of the movement. It would be a strange Brotherhood programme that should omit the consideration of this subject; and one whom we learned to know and love for his person and for his works at Cincinnati, Professor Edward Mack, of Lane Seminary, will now address us on "The Brotherhood and the Bible."

DR. MACK.—The most noticeable and encouraging feature of our Brotherhood is its interest in Bible study. In the hearts of our men there is abiding faith in the Bible. For it they have a

deep and tender love, passing the love of woman. Oppositions have arisen, foundations have been assailed, every doubt has been insinuated, but the old love for the old book has not been lost. While we may not understand all the meaning of the phrase, we men still hold the Bible to be "God's word."

The Brotherhood movement is a great, new experience both for our own church and our age. While it will be permanent and increasing, for it is the expression of a new and living consciousness, it has not yet taken shape in its permanent forms. It is important, then, that we have great regard for its foundation-laying just now, remembering the adage, which runs, "First things first." It is of the utmost importance in such a convention, having such a central theme as it has set before itself, that we consider the Brotherhood's relation to Bible study.

The men of the Brotherhood are interested in the Bible. Many, possibly the majority, of our local chapters have had their beginnings in the Bible class. I have found, in service which takes me into many churches, that most of them have Bible classes for men, or that it is not difficult to organize men for Bible study. Such interest is to be expected from the nature of the movement and from the nature of the book; for it is a book by men, a book for men, a book that charms and controls men. While it is God-given, it is also a man's book, containing the

record of manly men, appealing to the highest and best in men.

The call and opportunity of Christian manhood is to restore the Bible to its rightful place in the reverent affection and loyal allegiance of all men. The disuse into which the Bible has fallen, and the resulting woeful and shameful ignorance, is amazing and calamitous. Our college men have ignored the richest literature of the ages, our public men have been unacquainted with the most potent factor in moral perception and control; our business men have been in culpable ignorance of the only safe guide in all matters of right and truth; "our economists, prodigal of their theories and dogmas, have seemed to scarcely know that such a book as the Bible exists." (Hitchens, "The Bible and Labor.") To the Brotherhood now comes the call to help remove the reproach of this ignorance.

It is not a hard thing that men should study the Bible. Just the knowledge of it would be ample reward, for the most important questions of our modern times involve the Bible. Such scientific and religious subjects as ethnology, race-beginnings, the unity of the race, the origin and development of religion, now matters of common interest, are authoritatively discussed in its pages; no other books speak to us with such authority. We are to-day particularly interested in matters of social reform and of moral relationship. These are questions on which the

Bible speaks with peculiar power, for proof of which I only need refer you to the teachings of the prophets and to the words of our Master. The philosophy to-day is moving along lines of practical psychological interest; and it is surprising how the conclusions of modern psychology, as they are announced from time to time, are seen to have formed long ago simple and abiding formulation in the teachings of this ancient book. All Christian men are interested in the revival of conscience, in juster industrial conditions, in the higher ideal of manhood; and in them all our Bible is the best guide and inspiration.

The Bible is a book of marvels. There is the marvel of its origin. Two thousand years, which means sixty generations, including every form of human society, contributed to its production; nevertheless, there is not a break in the harmony and consistency of its message. There is the marvel of its preservation, for it survived the wreck of kingdoms, the shifting of empire-centers, the death of civilizations, resisting the attacks of many enemies, while literatures of mightier peoples perished, or were buried for millenniums. It did survive, it has been continuously used, while other books were forgotten, because of its divine origin, and its supreme authority. The marvel also of its universality. For it is the book of no particular age nor nation, but of the human race and of the heart. No other book gives itself, like

this one, to be translated into the language and very life of every race and age. And last of all, there is the marvel of its accuracy, for not one false statement has ever been proved against it. I might speak for unlimited time of the remarkable verifications of its history, its geography, its philosophy; I hesitate not to challenge any proof of error against it. This is our Bible: God's book, and man's also, the moral and spiritual quickener of the ages.

But it is not merely interesting to study the Bible; there is imperative need for thorough knowledge of it. Days have now come upon us, which, by their perplexing problems, try the faith of our best men. There is in all hearts the feeling of great need; men are not satisfied to live as they are, and in conditions as they now are. We know that there is wrong, and our human hearts cry out for the right; we see suffering, and our 'soul of sympathy seeks some way of help. It is not necessary here to review the problems of our country's religious life. They are problems that press for immediate solution, and the Brotherhood is pledged to the service of Christ and country in the solution of these very problems. So may we best defend our land from folly and ill. Now, this will require more than human wisdom. There is a book that fails not. In the changing of thought with the passing of time this book changes not; its truth abides; its programme of life remains constant. The Brotherhood

must stand by, or fall without, the knowledge of the Bible.

For illustration, we may take the most perplexing question now before our country, which has been indicated so often in this convention, the labor question, affecting our commercial and industrial development, while at the same time it is putting to the test the wisdom and the piety of our churches. In this, as in other issues between man and man, the Bible has the indispensable message. Lawgiver and prophet, Messiah and apostles have spoken for our guidance; and this problem, which concerns all the children of God, cannot be settled until it is settled according to the teachings and the will of God. It would help much if such parts of the Bible as the books of Deuteronomy and Proverbs and Amos, the Gospels of Jesus and the closing chapters of Romans were included in the curriculum of all commercial and industrial education.

There is another question of profound interest to modern times which we must consider: the question of the future life. Little has been said about it in this convention, because we have been occupied with the issues which are "practical." But what can be of more practical interest and of greater value than immortality? Every planet that moves in concert with our earth around our solar center affects through its inconceivable distances our life here. The hereafter has its incalculable influences, al-

though it may seem so far away, on every step of our earthly journey. All the denials of materialism, all the gloom of agnosticism, all the agonizings of spiritism, would have been spared if men had only been willing to go to the old book, to heed Him who spake as never man spake, as he says to us, "In my Father's house are many mansions: if it were not so, I would have told you."

I suppose you are expecting from me some word about method of Bible study. But I am not so sure that this is necessary. The main issue is that the Bible be studied, leaving the question of methods, as we leave other matters of local administration, to be decided by the needs and conditions of local organizations. However, there are three questions which might be raised here concerning organization, programme and leadership.

It is best, if possible, that Bible classes be formed in connection with Sunday schools; and many have been formed and are being maintained with signal success. I have in mind such a class in a comparatively small suburban church, a class having an average attendance of thirty, where formerly there was nothing at all. The interest is eager, and recently a special room was provided for its meetings. This can be duplicated in almost any church, and the best men of the community brought into Bible study. By such classes the door is opened into church activities. Bible class men go into the prayer

meeting to lead in prayer and to testify; they supply the long-realized need for men as teachers in our Sunday schools; eventually these classes will furnish trained spiritual men for office-bearing in our churches.

If for any reasons it be found impracticable to organize classes in connection with the Sunday school, leagues may be found to meet on week days in order, among other good purposes, to advance systematic Bible study. In churches which have no Sunday-evening preaching services it has been found to be both feasible and desirable to have a men's meeting for lectures on Bible themes.

An unanswered question is the system, or programme, of study. It is certainly to be said that there is now no series or outline of studies altogether satisfactory. Some use the International lessons, others find them inadequate, and so far as I can discover, there is no general unanimity of plan or opinion. Under ideal conditions, plain, direct, consecutive study of the Bible text would be best. But we are not in the age of the ideal. Even well-meaning men must have guidance and must receive inspiration. A simple, thorough and interesting course of study for men would be a boon to the Brotherhood. Only let it be the study of the Bible, not merely about the Bible.

Some one has asked if modern criticism has not wrought such change in men's attitude toward the Bible that there must be radical

changes in the method and content of instruction for intelligent men. On the contrary, I am sure that the assured results of scientific criticism are by far not so subversive nor revolutionary as may often be supposed. While men are fairly well informed about higher criticism, they are remarkably indifferent to it. Our modern man is altogether practical. He sees that the results are very much the same from either method of investigation. Even if there be two Isaiahs the finished results of the two prophetic activities is the identical book we now have. And when your trained critic has analyzed the books of Moses into their constituent elements, he must in the end show how these elements came into their present form, and then take the old book just as it lies before us. It is the old, old story of the ten thousand men who marched up the hill and then marched down again. Our practical Brotherhood men, realizing this, are more intent upon the study of the Bible as it is, than upon the investigation and debate of critical methods, and the acceptance of so-called "assured results." And, in all honesty, I may confess that I have ever-increasing doubts about the wonderful benefits of the higher criticism. There have been beneficial results; one is the stimulus of a vigorous and intelligent opposition. But the greatest result of a nationalistic criticism has been its failures; for if it had proved all that it had proposed to prove we would have been of all men most miserable. In

a word, the largest and most blessed result of criticism is the fact that the Bible has so gloriously survived its critics. Then let us give to men the old-fashioned book that abides forever. The Brotherhood does not have to provide its own literature or constitutions; the Bible is all this to the Brotherhood now.

A very practical and difficult problem is the Bible class leader or teacher. Ordinarily the pastor is not the man for this service. There may be more freedom and more practical results under a leader who in a sense is not professional. Happy the church which possesses an enthusiastic Bible man, "apt to teach," thoroughly saturated with the word. It is worth while considering if we may not provide for the training of such class leaders, to be known as "Bible men," like the men of Wyclif's training, who by teaching men the Bible laid the foundation of the English Reformation and of our Anglo-Saxon liberties.

The problems are far from solved; we are not doing all we might for Bible study; the methods and the contents of instruction may be unsatisfactory. And yet the Bible is being studied more than ever before, and it will be increasingly so. Now this is a force in the church and in modern life which must be reckoned upon. The word of God cannot enter into men's lives to be passive or negative. "Thy word have I hid in mine heart, that I might not sin against thee." The sanctifying power of

the Bible must be felt in our social life. Very early it will develop better and more effective men for our church service, and gradually it must influence and eventually it must transform the thought and the conduct of our manhood. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

If the Brotherhood has done no other thing it has done invaluable service in quickening interest in Bible study. If it were to cease to exist to-day yet would its brief life not be in vain; this, that it has honored God's word and restored it to its place in the confidence and affection of men, would more than justify its existence.

THE BROTHERHOOD AND THE BOY

BY PRINCIPAL WILLIAM MATHER LEWIS

PRESIDENT HOLT.—That Christian work by and for boys commands the earnest and unanimous sympathy of Brotherhood men must be evident to anyone who has read the report of the Council, and listened to the resolutions offered and adopted, and heard the constant references to the subject in the discussions on the floor of the convention, and noticed the call for a special conference on boys' work at the close of this afternoon's session, under the leadership of the secretary for Boys' Work and Physical Director of this mighty First Church of Pittsburg—there is tremendous significance in the mere existence of a church worker with such a title. There is a peculiar fitness in having this subject discussed here by one who occupies perhaps the closest and most influential relation to boys that exists outside of the home—the principal of a great boys' school. And if you will pardon a personal allusion, I have special pleasure in introducing the speaker, first, because he presides over the dear old institution where I made my preparation for college forty years ago; and second, because he is the son of a Presbyterian minister beloved for years throughout and beyond the State of Illinois, and fully worthy of the description given to me to-day

by one of his former parishioners as "the noblest man that God ever made," Rev. James Lewis, late of Joliet, whose son, William Mather Lewis, head master of Lake Forest Academy, will now address us on "The Brotherhood and the Boy."

MR. LEWIS.—The questions suggested by my subject, "The Brotherhood and the Boy," are of tremendous importance on account of the fact that what the Brotherhood makes the boy to-day, the boy will make the Brotherhood to-morrow.

President Roosevelt furnishes our fundamental thought when he says: "If you are going to do anything permanent for the average man you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man." The words of the church dignitary, who said, "Give me the boy until he is ten and I care not who has the man," are almost too trite to repeat.

If we scan our church records we find that the majority of Christian men come to a decision before they are eighteen years of age. That evil is also early active is witnessed by the fact that the criminal dockets of our cities are filled with the names of mere boys. Youth is the fertile soil in which the roots of good and the roots of bad find rapid and deep lodgment. The problem of planting the good becomes increasingly complex because each year of our

rushing, money-getting, glittering age is creating, more than the last, tendencies and situations which work against the development of strong, symmetrical manhood.

Arnold, the peerless master of Rugby, once said, "The management of boys has all the interest of a great game of chess with living creatures for pawns and pieces and your adversary in plain English—the Devil, who truly plays a tough game, and one hard to beat." In the fifty years since these words were spoken the game has become vastly more strenuous and trying, in America at least, than it was in the early days. It is decidedly easier to bring up a boy whose hands grasp the handles of a plow than one who works the levers of an automobile. Difficulties there always have been, and, indeed, always will be—difficulties so seemingly insurmountable that those of us whose lives are constantly thrown with boys and who face each day new and trying situations are sometimes tempted to exclaim with the shepherd of "The Winter's Tale," "I would there were no age between sixteen and three and twenty, or that youth would sleep out the rest." But the real man welcomes the real contest, and each apparent defeat opens our eyes to some new avenue of access to the innermost citadel of a boy's being. Brotherhood suggests virility, and virility will win the contest. Some of the difficulty disappears when we realize that we are dealing, not with miniature men, but with a distinct type of being who

lives in a world of his own, a world very like that our ancestors inhabited in semibarbaric days, a world in which color, action, light and noise take the place of the more subdued and reflective elements of our maturer years. Nature somehow has a way of dropping a curtain back of most of us, shutting off our youthful days so that we look with real perplexity on the actions of those who are simply living out the traits that boys have had and will have for centuries unnumbered. Consider then this restless, trying boy as but yourself of yesterday, and raise the curtain for the light that will surely come. Study the boy from his standpoint. See him in his natural environment, not in an artificial one created for him, no matter how well arranged the latter may be. Some one has truly said: "I doubt if any teacher ever became well acquainted with a boy in the Sunday-school class or junior devotional meeting. More of the lad is usually exposed during a ball game Saturday morning."

Difficulty in mutual contact is created by the man, not the boy. The boy proposition is one in which casual impressions count for little because the seen boy and the real boy are very different creatures. Arthur Benson goes far in the right direction when in the "Upton Letters" he says of boys: "They seem in public to want to show their worst side, to be ashamed of being supposed to be good or interested or thoughtful or tender-hearted. They are afraid of seem-

ing better than they are, and pleased to appear worse than they are." So we must reach behind this artificial exterior which the boy constructs, not because of badness, but on account of shyness, suspicion and lack of self-assurance; we must remember always that the boy is not at an age where cold logic and intellectual superiority will greatly appeal to him; he must be reached through understanding and sympathy. By the exercise of these qualities alone we build the foundation on which the whole structure of manly character will later rise. Says Judge Lindsay, profound student and stanch friend of the misunderstood boy: "When you seek a boy, go after his heart. But you can't get his heart by sending him to jail and you can't win him by an act that is puerile and weak. Learn to sympathize with him. Sympathy is the divinest quality of the human heart." Sympathy then is the thing which we Brotherhood men must develop in seeking to do our part in God's work of laying hold on the shy, impressionable lad. How can we show this sympathy? First and foremost by revealing to the lad our true selves. There is no class of people in the world who penetrate sham more rapidly and despise it more thoroughly than boys, and the man who poses will have scant power with them. A boy is a great hero worshiper. He is drawn to him who can do something well, and likewise is driven from him who tries and can't.

If baseball is not among your accomplish-

ments you will not gain the boy's sympathies by tearing off your coat and entering the ball game. Likewise if you were not intended for a story-teller, pray refrain. Do not feel either that you have to act the clown to get that boy. The only possible thing you will demonstrate is a part of Darwin's theory, and this your friend is too youthful to understand. Sympathy will come far faster if you are a good "rooter," interested listener and a dignified elder brother. Then develop those elements in which you can be a hero to the boy, for dormant in every man there are some such elements, be they along athletic, narrative, travel, hunting, camping or any one of a thousand lines. Prove to him that best of all you are "square," and soon or late will come the realization that he is bound to you with bands of steel.

Having gained his confidence there are five instrumentalities which are given us to bring boyhood through perils of youth to the strength of manhood—religious interest, moral education, school environment, home influence and social activity. How delicately and tactfully must we approach the subject of a boy's religion! That high-strung, nervous, restless youth is going to need something beside the scholarly, logical sermon from which you and I gain so much. The senior prayer meeting gives the boy a good lesson in self-control, but I doubt that it does much else. "When the church learns," states Jump, "that a love for prayer meetings is not

one of the instincts born into a boy at puberty, and discovers that it owes pastoral services to shouting boys as well as to ripening saints, and that stories told on Sunday lead to boyish confidences on Monday, then it will better fulfill its function and the churching of the boys to-day will be the manning of the church to-morrow."

The "ripening saint" to whom the writer refers can with profit listen for forty minutes to the utterances of fine gospel truths—the boy flounders, misses the connection and at last, mentally weary, loses interest. I feel that the boy should have his own regular church services in which he is talked to briefly and plainly on the simple yet awful questions which no boy can evade and in the correct answering of which rests so much of his future happiness. In these services there should be some of the grand marching hymns of the church, and something of what might be called the ritualistic, repeating perhaps the Twenty-third Psalm, the Apostles' Creed and the Ten Commandments. Education, religious as well as secular, is losing much by discouraging accurate memorization. In the last analysis the boy usually gets his first religious insight through the life of father, elder brother or other hero. Moses and Joseph and Solomon are dry bones to him, but the father who is always gentle and lovable in the house, the big brother who is a true sportsman, the friend who is square, call for an emulation which soon or

late leads the boy, if those he loves are loyal to their Master, back to the cause, and there he finds the ideal of every wholesome man and boy—the strong, the sinless Christ. Having found the Christ the way to keep the boy near him is through altruistic activity. I have seen pure joy come into the life of a lad who carried a basket of food his spending money had bought to a home of poverty at Christmastide; a joy which made Christmas afterward a new and holy thing to him. A boy's religion is "religion in action."

Closely allied to a boy's religious education is his moral development. At fourteen or fifteen the choice is forced upon him as to whether he will be a moral or an immoral man. As his association and guidance are during a period of not more than four years thereafter, so will his knowledge of good and evil and his attitude toward them be through life. Forcing themselves first to his attention come the problems of sex, problems we cannot overlook no matter how much we may wish we could escape them. The Devil's agents, far from ignoring, make most of their converts through this instrumentality. So we Brotherhood men must watch the young fellows we wish to win. We must in that critical moment of manhood's dawn tell the beautiful and sacred facts of being honestly and fully, and we must, I believe, tell them individually. I have seen few instances where public lectures did more good than harm. David H.

Porter recently said, "You can lead a boy to a moral lecture but you cannot make him thus a moral creature." But you and I can, in quiet, straight talks with the individual go far in making him hold his body sacred, and hold the thought of all womanhood sacred because of his mother-love.

Our duty is not done with the quiet talk, however. Satan is not a union workman. He is on duty twenty-four hours a day, with his depraved theater, vicious company, lewd billboard pictures and a thousand similar devices. Are we fighting him here? Are we urging any legislation in our cities that will make it safer for a boy to walk the streets? Are we offering wholesome amusements to offset each vicious one? An idle boy is on the road to immorality. Thought is the salvation of the man, action of the boy. Recent investigations have unearthed surprising conditions among our youth as to gambling and petty dishonesty. Do we actually know about conditions in our several communities? Or are we going on the theory that "'Tis folly to be wise"? The moral standing of the majority of boys is undeniably lower than twenty years ago, and it is the men who are responsible for it. When we stop electing libertines, gamblers and drunkards to offices of trust and honor because mayhap they are good politicians, then may we hope to see this low tide of youthful morals rapidly turn. In the meantime let us safeguard our boys' morals, first, by quiet, manly instruc-

tion, then by filling each waking hour with wholesome work and recreation.

“To do this I would have to give up my business,” you say. Not at all. From nine in the morning until three in the afternoon the boy is in school, and if we have done our duty as Christian citizens in electing competent school officials and providing adequate sanitary school buildings and playgrounds, paved with something besides brick and containing more than a hundred square feet, he could be in no better moral atmosphere, and this I say without wrestling with the momentous question, the Bible in the public schools. I would a thousand times rather have my child in the room of a teacher who never publicly read the Bible and who did not try to point a moral from every tale, but who lived a calm, clean, wholesome life in school and out, than in a room where the gospel was each day mechanically read by one whose life was a contradiction of the precepts expressed. May I, a schoolmaster, suggest that when you have done a citizen’s duty in selecting wise leaders, the less you interfere with school discipline, the more strongly you stand behind the teacher, the better will it be for the boy? You would smile, would you not, if the teacher should come into your office and tell you how to run your law, or grocery or dry-goods business. The teacher likewise smiles, if he doesn’t groan, as you suggest to him how to conduct the profession in which he is just as much of a special-

ist as you in yours. An alarming situation in this country is disrespect for authority, and that parent who aids a student in insubordination, whether it be in lessons, athletics or that exalted and aristocratic social institution known as the high school fraternity, is but storing up trouble both for home and for state.

The weakness of our public school arrangement lies in the long vacations, which many times are mere periods of delinquency. No other occupation for the summer months has been found which compares in any way with the camps, which take the boys away from the temptations of the city into God's out of doors, under competent supervision, and which are supported either by parents of the campers or by outside contribution. What better activity could a Brotherhood circle have during the next few months than the development of leadership and method for a boys' camp during the coming summer? Returning to our school-day schedule—we must ask where is the boy after three o'clock? On the street, perhaps, or in the billiard hall? At the five-cent theater? Well, wherever he is now we should see to it that tomorrow he is within the influence of that best place for a boy—the home.

In his book, the teacher, George Herbert Palmer, states: "The home which has hitherto been the fundamental agency for fostering morality is just now in sore need of repair. We can no longer depend on it alone for moral

guardianship. It must be supplemented, possibly reconstructed. New dangers to it have arisen. In the complex civilization of the city . . . in the substitution of the apartment for the house, in the greater ease of divorce, in the large freedom now given to children . . . there are perils for boy and girl that did not exist before; and while these changes in the outward form of domestic life are advancing, certain protections against moral peril which the home formerly afforded have decayed. It would be curious to ascertain in how many families of our immediate time daily prayers are used, and to compare the number with that of those in which the holy practice was common fifty years ago. It would be interesting to know how frequently parents to-day converse with their children on subjects serious, pious or personal. The hurry of modern life has swept away many uplifting intimacies. In families which prize them most a few moments only can be had each day for such fortifying things. Domestic training has shrunk, while the training of haphazard companions, the training of the street and the training of the newspaper have acquired a potency hitherto unknown."

If the men of the Brotherhood are to make the boys of this generation strong we must stand for the integrity and attractiveness of the home. Some of us have reason to thank God that we were brought up in homes where fathers and mothers were lovers always, where morning

worship was as regular as breakfast and where baseball was not tabooed from the back yard, where the parents realized that the game was worth the occasional window glass.

The home to-day is not the home of yesterday because of changed industrial and social conditions. The fight for existence and for social recognition make father and mother mere lodgers. The apartment gives no chance for the "chores" which were the salvation of many a boy twenty years ago. But these industrial and social situations are not insurmountable. Leave business behind when you close the front door at night. You slave for ten hours a day to make a living. Why not enjoy that living the rest of the day? Enjoy the family. Be the big brother, not the preoccupied father, and the excuses for spending the evenings away from home will become gratifyingly fewer. We don't need to have wine on the sideboard and gambling and doubtful talk by the fireside in order to keep the boy from desiring to come in touch with these things away from home. Such a theory is foolish and hurtful in the extreme. There are some things that are harmful for a boy, no matter what his environment. Wholesomeness and attractiveness are not entirely foreign to each other even in the twentieth century.

Merrill thus strongly expresses what home life, good or bad, means to the boy in "Winning the Boy": "Ordinarily the boy is all right. I cannot say as much for the big folks. If I could

there would be no boy problem. Boys are as good as the homes they come from, which is not saying that all boys are as good as their mothers. Sometimes fathers are not a credit to their sons." And this from Francis G. Peabody: "A good boy is the natural product of a good home, and all the efforts of philanthropy to make boys better are imperfect substitutes for a healthy minded home."

As the religious and moral development of a boy are closely related so are his home and social activities, and here again the children of darkness have been wiser than the children of light in understanding boy nature and supplying amusements which appeal to it. Again let me say that it is light and color and action youth wants. The "gang" is the boy's natural environment. We can't abolish the gang. We must adopt and adapt it to our purposes. In the hours when church, school and home do not claim them we can keep the boys clean and happy by gang organizations, baseball teams, basketball, cross country clubs, camping clubs, literary clubs and so forth. Don't be afraid of athletics. Well-supervised athletics never hurt a boy yet, but you and I must see to it that the sport, not the winning, is the thing sought. The "win at any cost" spirit can be curbed as it has been encouraged only by the men in charge. Five dollars put into a trophy offered for the boy who in a certain period shows the best increase in physical development will do one thou-

sand dollars' worth of good in encouraging bodily care and purity.

How finely we can fill Saturday afternoons with a well-worked-up hare-and-hounds chase, basketball tournament or baseball game. How interestingly can Saturday night be filled up by the club, not with a debate on "Resolved: That the transcendental theory is intellectually impressive," but with travel talks, pictures, games, music—always with the touch of the big brother.

Have you said things under your breath on Hallowe'en when your doorbell tinkled merrily and you were the victim of other undesirable pranks? You had no right to if you had not provided a boys' entertainment for that evening with good, rough, tiring games and plenty of hearty refreshments. Here was a chance to teach good citizenship. Prohibition with boys, as with men, is a farce unless you put in the place of the things prohibited something just as attractive. There is a pleasant, wholesome, uplifting recreation to substitute for every unwholesome thing that troublesome, nervous youngster is doing. "But where," you ask again, "will our Brotherhood get hold of a man to lead the boys' activities?" The answer is in the first person in every individual case. The hired entertainer, guide and friend is apt to be like the paid mourner. The situation is in your hands and mine. We have been boys; we want the boys lined up for manhood and for Christ. Won't we devote one tenth of the ingenuity we

use in making dollars to making men? If we do the situation is saved. The age is against the probability of the boy steering clear of temptations which allure him with an undeniable attractiveness, and will singe his soul into the oblivion of those who have sown the wind and reaped the whirlwind.

Shall we sit gloomily by, Brotherhood men, with curtains pulled down, trying to figure out why the church is empty and the prisons full? Do we want boyhood's realm filled with premature men of the world, their ideal of a successful career looking only to the rapid accumulation of wealth, their conception of a good time tainted by fast amusements, their language filled with the slang of the cheap theater, their bodies suffering from lack of opportunity for development, from unwise and extravagant diet and from the manly cigarette? Or do we wish our community filled with strong, clear-headed lads who will some day look the whole world in the face and say, "We are men"? There can be no two answers. We must get to the boy—reach his confidence and heart, and by showing him that our Christian manhood is a happy manhood draw him to our church, our home and our wholesome amusements, keeping him pure and strong during the fearsome years of his introduction to life. God's men cannot deny that they are their brothers' keeper. Yet daily do we do it by negligence. What does Brotherhood mean if the younger and weaker brother

is neglected? Nothing, and worse than nothing—criminal selfishness. Thousands of boys in every city in the land are being shown a counterfeit good time by Satan to-day. But how are they to know it is a counterfeit unless we make it ring false beside the gold of Christian fellowship? We cannot push the responsibility of a boy's destiny on other shoulders. The problem is appalling in its difficulties, boundless in its possibilities, absorbing in its interest, and when every man in the Christian Brotherhood, reaching up, grasps the ever-waiting hand of the Elder Brother while with the other hand he touches in love the heart of the groping, stumbling, priceless younger brother, then and only then will its solution be reached.

THE BROTHERHOOD AND THE SOCIAL MESSAGE AND MINISTRY OF THE CHURCH

BY JOSIAH STRONG, D.D.

PRESIDENT HOLT.—You have not failed to notice as the convention has proceeded how many subjects that might easily have lent themselves to merely ethical or semisecular treatment have been warmed and suffused with the spirit of devotion and surrender to Jesus Christ. Such a topic is eminently the one to be discussed by the first speaker of this evening, the “Brotherhood and the Social Message and Ministry of the Church.” To discuss that question before us we have a man who is a pioneer thinker along social lines, a champion of justice and righteousness in this world as well as of readjustment and recompense in the world to come, and at the same time a loving, spiritual, sweet-hearted Christian. I take great pleasure in introducing Dr. Josiah Strong.

DR. STRONG.—Brethren of the Brotherhood: I have an acquaintance who says he would rather be his own grandson than his own grandfather, which is a very concrete way of saying that the world’s future is to be better than its past, and which I believe with all my heart. But I would much rather be myself than my latest

descendant, for I believe that we are living in the supreme transitional period of all ages. History shows that the great transitional periods have been the periods of great opportunity, the mighty hinges of history on which have turned the destinies of states, of nations, of civilizations. I believe, my friends, that our own generation is the generation of supreme opportunity in the world's history. I believe that America is the land of supreme opportunity. If these propositions be true, and I shall hope in the progress of my remarks to show that they are, then great movements of to-day and great movements in America have extraordinary significance; and this Brotherhood movement is a great movement.

Why is it that hundreds of thousands of men are to-day forming in these Brotherhoods? If there were several tens of thousands in the Presbyterian denomination alone it would be a phenomenon worth studying. But we find these Brotherhoods springing up in all the great denominations. It is not a local movement; we find it in all parts of the country. What does it signify? I find it has everywhere two characteristics, in whatever denomination it appears. One is organization; this is in accord with the spirit of the times. Industry is organized; philanthropy is organized; transportation is organized; education is organized. Hence, perhaps without perceiving the full significance of the movement, in harmony with the spirit of the

times, these thousands and hundreds of thousands are organizing. Whether or not their aim is conscious, they are laying hold of the mighty power which belongs to coöperation. Coöperation shames the multiplication table. One shall "chase a thousand, and two put ten thousand to flight." How lightly to-day has the hesitating snowflake settled on your shoulder. You were unconscious of its existence, yet these snowflakes, massing and moving together constitute the mighty avalanche which, with tremendous roar and irresistible power, sweeps everything before it. This movement, consciously or unconsciously, is laying hold of the tremendous power which lies in organization. What for? There is another characteristic that belongs to this movement. Everywhere it is distinctively and undoubtedly Christian, not political, not primarily social, not economic, but every one of these hundreds of thousands of men throughout the length and breadth of our land would own allegiance to Jesus Christ. What does it mean? The poet Southey says, "God has two hands." Throughout God's creation there are marvelous correspondences. His plans dovetail together. When the great emergencies of history have come we find that God had been long preparing to meet them.

Five hundred years ago there was a great crisis preparing in the religious conditions of Europe. And long before men knew its meaning God gave to the world a lad who, through

the spiritual experiences of the solitary monk, was fitted for that mighty emergency; and the name of Martin Luther became immortal. But we do not need to go back to distant ages or across the sea for an illustration. Not a few of us remember that half a century ago there came to this nation a mighty crisis on which the very life of the nation depended. And a hundred years ago this month, God gave to America and to the world, in a humble cabin, a little child who, in the school of divine Providence, was educated for the supreme time and place, and when the hour struck Abraham Lincoln stood forth, the one man in America prepared to meet that mighty crisis. God, in his providence, is preparing this mighty army of Christian men for something. He does not waste organization or numbers. He abhors waste. What then is the meaning of this Brotherhood movement?

There is taking place a profound transition in civilization as before stated. I believe the profoundest transition in the history of the world. The old civilization was one in which men were independent of one another. The family was the industrial unit. The parents could provide for the necessities of their children, independent of the world save only for luxuries. To-day different workmen in the same shop, different shops, different industries, different classes of society, different races, different nations, different continents are becom-

ing interdependent. It is a radically different civilization. Men are being thrust into new relations. The application of steam to transportation has eliminated nine tenths of space and electricity has canceled the remainder. Electricity out-nimbles Puck and puts a girdle round the earth in an instant. The earth has been shrunk down to a small fraction of her former proportions. The nations touch elbows. Isolation is no longer possible. Men are forced into close relations. There is a paper on file in Boston which boasts the unprecedented feat of printing European news only six weeks old. The Mauretania crosses the ocean in four days, seventeen hours and a fraction. The earth has become only a fraction of its former self. The nations are thrust into close relationship; and you know there are many people who could be good friends if they only lived a mile apart, who cannot be even decent to one another if they live in the same house. When we looked across the Pacific we yearned over the heathen in Japan and China and India, and in our love for them we sent missionaries to convert them; but when these Hindoos land on Vancouver Island and the Japanese and Chinese come to California, and these same Hindoos work in the diamond mines of Africa in competition with us, we say, "Get out." The races are being thrust into close relations. They are becoming interdependent. Capital and labor are being thrust into close relations. They are becoming

interdependent. And unless these relations are right relations they create friction. Now, my friends, the religion of Jesus Christ is a religion of relationships. It deals with the relation between man and his God, and between man and his fellow. I believe that the principles which our Lord laid down in his teachings are the solution, and the only solution, of the myriad problems which shame the wisdom of the wise, springing out of these new and close and complex relations between man and man, class and class, race and race, nation and nation. I believe also that America has become God's great laboratory for the world, because this new civilization, these new problems are created by the industrial revolution, and this industrial revolution is destined to go wherever man wants and muscles work. This revolution is further developed in America than anywhere else in the world. In point of time it is older in England than here, but things move faster here than in England. We have carried the division of labor farther than any other people, hence the problems which come in the train of this industrial revolution are older in the United States than anywhere else. These problems are greater and more insistent here than with any other people. There is more at stake in the solution of these problems than anywhere else, hence I believe that America is to-day the great religious, political, social and economic laboratory of the world. To solve these great problems

here is to solve them for every nation. What longer leverage can there be for the uplifting of America than this tremendous fact that the nations of the earth wait on us to-day? If we solve these mighty problems they are solved for Europe, Asia, Africa, South America and the islands of the sea. Who knoweth, young man of this Brotherhood, whether you are "come to the kingdom for such a time as this"? If these problems which pervade society are to be solved, there must be applied to them the teachings of Jesus Christ. Does not that point to the great Brotherhood movement as having profound significance in the divine providence? The great circles of the earth, the meridians, radiate from one pole and gather at the other; in like manner these great social problems all spring from this generic problem of human relationship between man and man, and gather together in the great problem of the city. There we find this great problem of wealth which is forcing itself upon us and which demands speedy solution. Science has given to us that perilous touch of Midas by which we are transforming all things into gold. We must find a nobler alchemy by which we can transmute gold into character and all good things for humanity. Now it is in the city that we find the extremes of wealth and poverty. It is in the city that Dives and Lazarus look across the impassable gulf at one another; only the workingman believes it is Dives who is in heaven and Lazarus is in hell. The problem

of wealth is concentrated in the city. More than three fourths of all our wealth is there.

The great race problem is concentrated in the city. We think of London as being cosmopolitan. But, good friends, two thirds of the great population of London were born in London itself, and ninety-eight per cent were born in Great Britain and Ireland. In our fifty greatest cities, thirty per cent of the population were born in foreign lands, and from two thirds to five sixths are foreign by birth or parentage. There are no such cosmopolitan cities in the world as Pittsburg, Cincinnati and all our other great cities. Not only so, but here are nine million negroes in our midst, a constituent part of our body politic. I heard one of them say, "We came here against our will and we will stay here against your will." They are here and we must get into right relations with them.

We must come into right relations with the foreigners landing at the rate of a million a year. I could give you, if I had time, many reasons for believing that immigration is to increase. Europe alone could send us three millions every year, three hundred millions during the twentieth century, and yet increase her own population—the source of supply. Immigration will continue until there has been an equalization of economic opportunity between the United States and the remainder of the world, and that will be a long time hence. Here is this problem of immigration facing us, and concentrated in

the city. Whatever strain it places on our institutions is three times as great in the city as in the rural districts.

So, had I time, I might go on to show that all of these great problems of the new civilization, problems which like the great meridians of the earth are world problems, are concentrated not only in America, but are concentrated in our cities. Now if the gospel of Jesus Christ must be applied to the solution of these problems, so vast in our rapidly increasing city populations, does not that fact constitute a providential call, a call from the lips of Almighty God, to this Brotherhood? I believe, my friends, it could be shown, if we could take the time, that the Christianity of Christ fits to the new civilization as the ocean fits the shore. I believe if it had been handed down from the throne this morning it could not have been better adapted to the needs of to-day. Who is to apply it if not our Brotherhood, owning loyalty to these principles of Jesus Christ and organized for action? What is that action to be unless it is the saving of the city, which is the key to our civilization? If the city is paganized our civilization will be paganized. If the city is Christianized, the world will be Christianized.

There is reason for your being organized presbyterially and synodically. You sustain most intimate relations to your respective churches which are thus organized; but these great problems are not distributed by presby-

teries and by synods. I believe these different denominational Brotherhoods must strike hands with each other. I thank God that there has been a federation of the churches so marvelously exemplified a few months ago at Philadelphia; but that is a federation at the top—valuable as the expression of a principle, valuable as the embodiment of a sentiment, valuable as a means to an end; but I believe it is far more important that there be federation at the bottom, federation in the local community. I believe that the churches of the different denominations in Pittsburgh united in the great essentials, and divided only in the nonessentials, and facing the same local problems, sustain much closer relations to each other than do a Presbyterian church in Pittsburgh and a Presbyterian church in Cincinnati. I believe we must have federation at the bottom, and I believe that the coöperation of these great denominational Brotherhoods will be the natural means for its accomplishment.

It seems to me that the way is providentially opened for these Brotherhoods to begin comprehensively to coöperate for the salvation of the city. I do not mean simply its evangelization; I mean that, of course; there can be no salvation of society without the salvation of the individual, but all of the multiplied relationships between man and man, which have multiplied a thousandfold, the possibilities of common good and common ill, must be sanctified by the Christianity of Jesus Christ. Not otherwise can we

establish the Brotherhood of man; not otherwise can we bring capital and labor into right relations.

But I desire to point out a little more specifically some of the things which it seems to me these Brotherhoods, striking hands with each other, can accomplish in the city as well as in the country, but specifically in the city, because it is the supreme problem. Different races having different languages, different antecedents, different religions, different interests, may be governed by a strong czar or sultan, but how shall such races govern themselves? Democracy implies common interests and common action and common sympathy. Our cities must become homogeneous instead of heterogeneous. How are the "East End" and "West End" separated from one another? As far as the east from the west. How far are our higher and lower classes separated from one another? How far, often, are foreigners and native American born separated from one another? We need to bring these several elements into close and fraternal relations. How shall it be done? I believe there is a growing need and crying need for social centers in our cities to-day where men may come together and become acquainted. It would cost many hundreds of millions to provide these meeting places in adequate numbers throughout the cities of the land. We have not the money. These foreigners would not come to our churches; those who most need our

friendship and our help would be the last to enter our places of worship. But, good friends, here are meeting places already provided, which are without denominational color, which are distributed over the city and over the land precisely according to the density of the population, as our churches are not distributed. I refer to our schoolhouses. In most instances these houses are in use only about half of the time, taking the year through. They belong to the people. Why should they not be used every day in the year? We need to establish meeting points, and what could be more favorable than the schoolhouses of our cities and our rural districts, where the children are accustomed to come, and where their parents could have no objection to coming? If we can establish this practical point of contact, which ought to be done without expense, there is no limit to what can be done by men having the civic spirit and the Christian spirit. Here you can establish evening schools, you can have classes in English for Italians, for Germans, for all the foreigners. You can give to them a knowledge of their rights and of their duties in their new relations in this new land. They are often imposed upon because they are ignorant of both. You can establish your lecture courses, you can get lawyers and doctors and ministers and many others to talk on vital subjects, which will be of interest and of value. Suppose you get the right man in some neighborhood where Italians are gathered together to

give a lecture showing an appreciation of Italy's contribution to civilization. Speak of our debt to Italy, and these men, who have been accustomed to be looked down upon, who have been called "Dagoes," who have been more or less despised and are conscious of it, and are, therefore, apt to withdraw themselves from American influences and become harder to assimilate, will begin to melt, and show themselves appreciative. We can do anything with them after we acknowledge our debt to them. So with all races. You can have illustrated lantern lectures. You are probably more or less familiar with Dr. Leipziger's lectures which are conducted in connection with the public schools of New York City, and to which millions listen every year. Similar courses might be carried on in the schoolhouses of all our cities. You can establish your boys' clubs, your workingmen's clubs, your working-girls' clubs, where you can give any one of twenty lines of instruction. You can organize your orchestras and choruses, your debating societies and your athletic teams. There is almost no end to the work which you can do when once you have established your point of contact, and that contact means assimilation. It means the Americanization of the foreigner, and if you improve your opportunity it means ultimately the Christianization of the foreigner. But I must not develop these suggestions. I should be very glad by private correspondence to give any further informa-

tion touching details of methods if you will apply.

Just a word now in conclusion. On the top of the Mount of Transfiguration the disciples, beholding the glory, said, "Let us make here three tabernacles," that the heavenly visitants might be detained. And while they would fain remain on this mount where heaven touched earth, at the bottom of the mountain a lad was struggling with a demon that the disciples could not cast out. The Master sent them down to the foot of the mountain. We have been here, brethren, on this mountain top, which has been one of illumination and doubtless of transfiguration to many of us; it has seemed to us a point where heaven touched earth, and perhaps, we would fain abide in such presence; but at the foot of the mountain numberless demons are tearing society, and heretofore the church has failed to cast them out, I believe, because of unbelief. The church has not had sufficient faith in her Master's prayer—that prophetic prayer which is yet to have its answering fulfillment, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Brethren, are we not to go down from this mount believing in our Master, believing that the gospel of God is the power of God not only to the salvation of the individual, but the salvation of society? Believing that the gospel of God is the wisdom of God to the solution of these great problems which are perplexing the wise?

The nations are awakening to-day, new life is beating under the ribs of ancient death, inquiries are coming from all over the world for light. There are two unanswered letters on my desk from Turkey, from Mohammedans, saying, "A new civilization is coming to us with its new problems; tell us how to adjust ourselves to these new conditions," and a similar inquiry came day before yesterday from Spain. Last week another inquiry came from Uruguay, a few weeks ago one from Brazil. Yes, the wide world is wakening to new conditions. These new problems are coming to all peoples, and men are looking to us for the solution, and if we conquer not ourselves with the gospel of Christ, how can we carry a conquering gospel into all the world? Why should China and India accept our gospel to solve their problems unless we demonstrate its power to solve our own problems? Let us have faith in God and faith in the coming of the kingdom; faith that application of these principles of Christ is sufficient to solve these problems in America and the whole earth. Let us consecrate ourselves, under the leadership of God's Spirit, to the solution of these problems.

Yes, there is a new crusade, not to rescue the sepulcher of a dead Christ, but to rescue the vital teachings of the living Christ, for the full realization of the kingdom of God here in the earth. The knight of this new crusade undertakes no quest for the Holy Grail. Daily the

cup of sacrifice is at his lips, and daily he shares it with his Master. There is no cross emblazoned on his shield, but it is luminous and radiant in a life of sacrificial service. This crusade seeks no distant land of Palestine, but aims at the New Jerusalem which is to come down from God and make all the earth a Holy Land in very deed. (Applause.)

A MESSAGE AND PRAYER AT THE CLOSING SESSION

BY JOHN CLARK HILL, D.D.

MR. PRESIDENT AND BRETHREN:—It is an unexpected pleasure to me to say a word to you to-night. I have been so much before you in the past that I felt just like resting and doing nothing but listen at this glorious convention. I have been asked several times to-day, “Well, Hill, what do you think of it?” And I would say, “It is great.” It is great. It is not only great, but we have to go through the whole gamut of comparison; the first was great, I had little to do with that one myself! (Laughter.) Then came the second, that was greater; now we have reached something still greater, we won’t call it the greatest because we have a most promising future before us. I always had faith in Presbyterian men. When I first began to open the correspondence that came to me as chairman of the Assembly’s Committee, answering the questions that were sent out, my heart was rejoiced every time the mail came in bringing hearty and loyal responses to the movement; and it went through. There was some timidity as to how long it would last. It will last just as long as you men have faith in God and men. I had faith in the Presbyterian men from the

word Go, and I have greater faith than ever to-night. I feel that this convention has reached a high point. It has done wonders for us men who have been here. The spiritual uplift has been great and most helpful, and it will be enduring. I am confident that every man who has been in attendance on this convention will go home with a heart full, not only full, but overflowing. He will inspire every man with whom he comes in contact.

There is just one word that I want to say to try to help along the movement in widening the organization. I was somewhat surprised when I found in the report that only some seven hundred organizations had really affiliated. There are undoubtedly many times seven hundred of our churches that have organizations, and they are represented in this convention, many of them, but I think that this widening out of the convention idea so as to touch large sections of the country, and especially through our synodical and presbyterial organizations, will put greater zeal into the work of men for men, and so I would urge upon all to encourage all types of our church organizations for men to affiliate with the Brotherhood as such.

The Brotherhood is to be congratulated upon its Council and its officers. As I said to Mr. Holt this morning—I didn't have a chance to say it yesterday—the report that was presented by the Council, and I believe he is responsible for it, was a masterful presentation of the whole

work; it will be an inspiration to the church. I wish every man in the church could read it. An old lady was bubbling over with enthusiasm over a sermon of mine, and she hardly knew what to say, so she came to me and said, "Doctor, that sermon could not have been better—if I had preached it myself!" (Laughter.) That is what I told Mr. Holt. All who are associated with him on the Council are most efficient men, and we ought to respond heartily to their calls for all kinds of service.

Let us now reverently unite in our prayer for this the last session of the convention. Let us pray.

O Lord, our God, our hearts are full of joy, rejoicing, thanksgiving, to thee, for the way in which thou hast directed us with thy wisdom and with thy love in this great movement. It is thine, O Lord. We trust in thee for continued guidance and blessing. We pray now particularly for blessings upon the officers, upon all the members of the Council, upon those who are in any way officially connected with this work, that in every detail of their service thy Holy Spirit may direct. We pray that all of us men may return to our homes full of the Spirit, full of the new vision of the Christ that we have had here, full of determination to live the truly surrendered life for the Master, full of strong desire to be a comrade of the Christ and a fellow-worker with him in his great purposes of love for men. We pray, Lord, that in all our

churches the spirit of work for men, for the salvation of men, may dominate, and that all men in all our churches may catch the spirit of this convention, and that during this coming year there may be great revivings of spiritual power in all the land, and upon all the Brotherhoods of all the churches.

Do thou cause great blessings to come. This whole work, O Lord, is in thy hand. Do thou guide it. Give us light in every step, and give us all strength to do thy will.

We pray that thou wouldst now bless us, receive us, give us faith, fill us with the Spirit, fill us with zeal for Christ. We ask in this holy name of Emmanuel. Amen.

THE CHALLENGE OF THE CHURCH TO THE BROTHERHOOD

BY JOHN M'DOWELL, D.D.

PRESIDENT HOLT.—We have now come to the closing message of this memorable convention—a convention which I know has been a revolutionary experience in a good many lives, and which we trust will show its revolutionary effect in the lives of all of us. I want as my last word to repeat a remark that came to me at the close of the afternoon session. A strong young man of high quality drew me aside and said with deep feeling, “The one thought that has been in my mind throughout the convention, and that is pressing upon me now, is that if I can go home and live the right life, I shall have no trouble about the work.”

I do not know what message the last speaker is to bring us; it will be the message that the Spirit gives him. Let our hearts be lifted in prayer, that the Spirit may be with us as we listen to Dr. John McDowell on the “Challenge of the Church to the Brotherhood.”

DR. MCDOWELL.—The challenge of the church to the Brotherhood in the closing session of this remarkable convention is inspired by the responsibilities and the possibilities of the hour;

the responsibilities relate to the church, the possibilities to the Brotherhood.

Were the church to allow this hour of opportunity to go by without a direct challenge in behalf of Jesus Christ and his kingdom here on earth, it would be guilty of unpardonable neglect and recreant to a most sacred duty.

What then is the challenge the church has to make to the Brotherhood? The church's challenge is fivefold.

First, the church challenges the Brotherhood to affirm that religion is a fundamental necessity of life. The conviction that religion is a necessity is undoubtedly weakening to-day. Men are not asking, "What sort of religion is needed?" They have gone far beyond this, and are asking the previous question, namely, "Is any religion needed?" Materialistic philosophy and atheistic socialism are answering this vital and far-reaching question in the negative. They teach through the printed page and through lectures that religion is an invention of the churches and the priests—that it is an unnecessary burden.

Last September I spent a week in New York City studying the social movement as it is represented in the street meetings. All of these meetings were well attended. Men constituted the larger part of the audiences. In not one of these meetings did I hear a favorable word for religion. Most of the speakers ignored it, while a few plainly opposed it, saying it was not es-

sential to a man's life or the uplift of society. It is a serious matter when men give up the institutions of religion, such as the church, but it is vastly more serious when men give up religion. It will not do for us to fold our arms and be unconcerned about this situation. Sooner or later we shall have to reap the harvest, and the harvest will be social anarchy. This denial of the necessity of religion is the fundamental cause of the rapid spread in our own country of various atheistic systems of socialism. It will not do for the representatives of religion to allow these teachers of a materialism which reduces men to a mere digestive tube to go on unchallenged. Let such teachings once take hold of the people and it will not be long until the foundations of our government and of our religion will be endangered.

The church calls upon us as Christian men who believe that man is made in the image of God, to affirm that a man cannot be a normal man and not be religious; that to deny religion the supreme place in life is to admit a fatal defect in one's nature. As religious men we must affirm with Daniel Webster that "Religion is a necessary and indispensable element in any great human character." There is no living without it. Religion is the tie that connects man with his Creator and holds him to his throne. If that all be sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny

thwarted and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe in such terse but terrific words as being without God in the world. Such a man is out of his proper being, out of the circle of all his duties and out of the circle of all his happiness, and away, far away, from the purpose of his creation.

The lesson of life, says Emerson, is to believe what the years and centuries say against the hour.

The years and the centuries say with Carlyle that "Man's unhappiness comes from his greatness. It is because there is an infinite in him, which, with all his cunning, he cannot quite bury under the finite."

Patriotism and religion unite in calling upon us to affirm that man is incurably religious, and therefore religion is a fundamental necessity of life.

Second. The church challenges the Brotherhood to maintain the reliability of the Scriptures as a revelation of God's will for man and all of his obligations.

This is a call to stand for the supremacy of the Bible, not as a book of science, though it contains science; not as a book of philosophy, though it teaches a sound philosophy; not as a book of literature, though it embodies the best of literature; not as a book of ethics, though it contains the highest of all ethics; but as a char-

acter-builder. The Bible is supreme in the realm of character-building. No other book can compare with it in its influence on life. The Bible built Luther, it made Knox, it produced Gladstone, the greatest statesman of the nineteenth century. It made our immortal Lincoln, the most wonderful personality in American history.

The church calls us to-night to stand for the supremacy of the Bible as an organization-builder.

History shows that the organizations which live and grow and have vital influence are organizations which are grounded on the word of God. The church itself is the best proof of this fact. Besides the church we might name the Sunday school, the Young Men's Christian Association, the Young Women's Christian Association and the Christian Endeavor Society. If this Brotherhood movement is to go on through the years, blessing men, uplifting churches, redeeming cities, saving nations and capturing the world for Christ, it must build on the Bible and make the Bible the center of all its work. The church has many needs to-day, but it has no need which is quite so imperative as this need of men who know the Bible and who love the Bible—men who can prove by their daily life that the Bible is a living book, adapted to all the needs of the individual and of society.

Some Brotherhoods have failed; why? They have been built around the dinner table, not the Bible; around some social idea, not a distinctly

religious idea. I see no hope for the future permanence of the Brotherhood, apart from standing loyally for the supremacy of the Bible as the rule of faith and conduct.

Third. The church challenges the Brotherhood to assert unqualifiedly the sufficiency of the gospel of Jesus Christ for the needs of the twentieth century.

A newspaper reporter asked me last week if I thought Jesus Christ could live in these days and do business on the principles he taught the world in the first century. This question is an index to what is quite general in our day. Certain critics are telling us that Christ and his gospel are not equal to the problems of the twentieth century. They teach that the gospel is played out. I notice, however, that most of these self-appointed critics fail to remember that the Christ of the gospel is a living Christ, with all power in heaven and in earth. They write and talk as if Jesus Christ was still in Joseph's tomb. As friends of Christ, we need to affirm that Christ is here living to-day in the twentieth-century conditions. There is no "if" about this proposition. We need not stop to-night to ask what Christ would do if he were here. He is here and his gospel is not played out. It is just beginning to be played in. It is just having its first innings in some places, and if every inning is as successful as the first, things will be cleaned up.

All sorts of substitutes and supplements are

offered to-day for the gospel. The rationalist offers education. The socialist offers legislation. The sentimentalist offers reformation. All that is good in each of these schemes is found in the gospel. The gospel of Christ goes farther and offers that without which all these systems must fail, namely, regeneration for the individual and for society. The church calls upon the Brotherhood to assert that Jesus Christ is "The Light of the World," and this light is sufficient for every realm of life and for every problem of life. As Christian men we need to affirm that the world can never outgrow the gospel of Christ. We need to hold that there is not a thought in philosophy, not an ideal in sociology, not a programme in practical reform that is worth while but is explicit or implicit in the gospel of Jesus Christ.

There are some men talking to-day as if Jesus Christ had not anticipated the twentieth-century needs, as though the twentieth-century conditions were a great surprise to him. My friends, let us not fool ourselves. Jesus knows the twentieth century, he understands it. There is nothing in it that is a surprise to him. There is not a problem he is not prepared to solve, there is not a need he is not able and willing to supply. What are the outstanding needs of the twentieth century? I can only name them: Christian men, Christian churches, Christian cities, Christian homes, Christian schools, Christian nations, a Christian world.

Friends, these are truly tremendous needs; they are gigantic in their scope and proportions, but none too great for the gospel of Christ. The church challenges the Brotherhood to affirm the statement Mr. Gladstone made just a little time before his death: "Talk about the questions of the day; there is only one question and that is how to apply the gospel of Christ to all circumstances and conditions of life. It can and will correct all evils."

Fourth. The church challenges the Brotherhood to maintain the adaptability of the church as an agency for applying the gospel of Christ to the needs of the world.

Men inside and outside of the church are given to criticising the church frequently and freely in these days. When men hiss the name of a church and applaud the name of Christ, surely it is evident that they doubt the usefulness of the church as an agency for applying the gospel.

A certain prominent social reformer was outlining to me a scheme for social and industrial betterment a few years ago. After hearing his statement and noticing that nothing was said about the church, I asked, "Where does the church come in?" He replied: "It does not come in; we never count on it nowadays. It does not represent Christ or the people. We have not left the church, it has left us." Gentlemen, there is more of this attitude abroad to-day than we realize. If you do not believe it

attend the street meetings held in your city by social reformers, or read Haw's book "Christianity and the Working Classes."

Undoubtedly the church has her faults, but with all her faults we need to assert to-day that she is the only organization qualified in spirit, in equipment and in determination to apply the gospel of Christ to the needs of the world. We need to preach to-day that the church still dwells in a house by the side of the road and is the friend of man.

Fifth. The church challenges the Brotherhood to make religion attractive and effective.

The most serious charge made to-day against religion, is that it is not attractive and effective. I fear there may be some ground for this charge, for I confess the last thing I want from some men is their religion. Movements like this Brotherhood ought to do much toward refuting this charge, and they are doing much. I thank God that the days have gone by when men thought that when Paul said, "Put off the old man," he implied they should put on the old woman. The most interesting man and the most manly man in the world should be the Christian man. It should never be possible for a man to write a book, as Welsh has done, entitled, "God's Gentlemen," with a chapter in it on "Stale Saints and Interesting Sinners," or to speak of "Heaven for Climate and Hell for Company." The most companionable man should be the Christian man. If religion is to be made at-

tractive and effective Christian men must do two things:

First. They must champion the cause of justice. "What the masses are discussing to-day is not justification, but justice." The artisans of the world are growing hostile to organized Christianity because in their view it is allied with a social system which opposes the workers and stands for injustice. The things which are burning in the hearts of men to-day are things which pertain to the questions of rights, the questions of justice. Workingmen, especially, are aroused to-day over their rights. They are asking for "equality of opportunity."

Certainly the church must stand for justice if it is to attract men of all classes. It would be untrue to its Founder and to its Head if it did not. We shall never succeed in making religion attractive and effective if as Christian men we turn deaf ears to the cry for justice. Our business is to build society on the mind of Christ, and to do this we must champion the cause of justice everywhere and at all times.

Second. If religion is to be made attractive and effective, Christian men must capture the controlling power in modern life. This simply means that Christian men must formulate and dominate public opinion on all vital matters. Unquestionably the dominant force in every sphere of life to-day is public opinion. Public opinion determines the social customs of life, it decides political practices, it regulates the in-

dustrial policies. If our Christianity is to be effective it must capture this controlling power.

As Christian men we must feel a personal responsibility for the character of public opinion in our communities, on such matters as amusements, politics, charity, education, business and civic ideals.

Religion will be attractive to strong men when they see that religious men are making good in these matters of vital importance. If religion is to be made attractive and effective we must show that it does not consist in keeping out of things, but in getting into things; getting into the sentiments, the theories, the customs, the laws and the institutions of a community, and transforming them until they conform to the ideals of Jesus Christ.

Here, then, gentlemen, is the challenge of the church to this Brotherhood. If this fivefold challenge is to be effectively met, if we are to show that religion is a necessity in life, that the Bible is supreme as a character-maker, that the gospel of Christ is sufficient for all the needs of the twentieth century, that the church is the only adequate agency for applying the gospel to the needs of the world and that real religion is always attractive and effective, this Brotherhood movement must incarnate the spirit of Jesus Christ. All the resolves of this great convention will be worthless and the challenge of the church will be useless unless we as men become incarnated with the spirit of the ideal

Brother, Jesus Christ. There is no use in our calling ourselves brothers unless we have the brother spirit; there is no use in baptizing the men's movement with the name Brotherhood unless it possess the spirit of Brotherhood. It is the spirit that makes the man and the organization.

What then is the spirit of Christ? What does it actually mean to possess and be possessed by the spirit of Christ?

For our purpose just now, the spirit of Christ is summed up in two thoughts found in the record of his life, "He took a cross." On this cross he laid down his life voluntarily for the life of others. The cross stands to-day as the symbol of the spirit of Christ, which spirit was primarily the spirit of sacrifice. My friends, if we are to incarnate the spirit of Christ, we must be willing to take from this convention the cross, forevermore to be the symbol of our life. After all is said, the only religion in which men really believe is the religion with a cross in it, the religion which inspires sacrifice for the sake of others.

In another place we read, "He took a towel." Christ wanted the world to know what his spirit was, and so by act, as well as word, he made it known. He might have taken a sword or a scepter, but as he wanted the symbol of his life to be that which would be within the reach of every man he took a towel and made it the symbol of his spirit. It stands for service. O

men! Is it not true that most of us would rather take the sword and be conquerors of others, or a scepter and rule over others, than take the towel and serve others?

The world is waiting to-day, not for the conqueror, not for the ruler, but for the servant. In our churches and in our cities there are many needy men and women and little children waiting for the man with the towel, the man who is willing to serve, the man whose ambition is not to get above others, but underneath others, in order to lift them up. The world cannot help believing in a religion that has a towel in it, a religion that inspires service for others.

Brother men, the great Brother of us all is asking us as we close this convention to make the cross and the towel the symbols of our life and of our Brotherhood.

Let us respond to this appeal to-night in the spirit of the young Japanese officer who wrote his English friends during the late war in the East, "I have just been ordered to the front where it will be a pleasure to die for my country."

Men, Jesus Christ is ordering every member of this Brotherhood to the front to-night. Let us go and show by our lives that it is a pleasure to live for him.

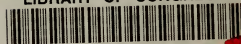
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